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THE
Christian Communicant :

Or a suitable Companion to
The LORD'S SUPPER.

CONTAINING

MEDITATIONS

Henry UPON

Every Part of the LITURGY,
Which is used by the Church of ENGLAND,

AT THE CELEBRATION
Of that DIVINE ORDINANCE.

By W. MASON.

With a recommendatory Preface
By W. ROMAINÉ, M. A.
Rector of St. Anne, Blackfriars.

*Feed on the Lord Jesus Christ in thy heart by faith
with thanksgiving.*

L O N D O N :

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CHRISTIAN READER,

I AM glad of an opportunity of recommending to thee this little book. Very heartily do I agree with my friend Mason in his Preface, where he wishes for an increase of that Gospel spirit, which makes less of outward things, and more of Christ. This is truly catholic. May it spread and grow till Protestants have done with contending about their modes and forms, and all unite in exalting the matchless Prince of Peace, and in promoting fellowship with him.

The subject here treated of is one of the deep things of God : of which none can write, as Mr. Mason has, unless he be in his heart alive to God ; nor can any but such, understand the nature of the ordinance, or be fed and nourished at

it. It was instituted for the living members of Christ's mystical body. The dead cannot eat. But the living feed by faith upon the flesh of Christ, which is meat indeed, and upon his blood, which is drink indeed; and they grow up thereby into Christ Jesus — a sweet, holy, and heavenly life. Nothing better can I wish thee, reader, than that thou mayest ~~have~~ this life, and have it more abundantly. May these Meditations be the means of increasing in thee the comforts of living by the faith of the Son of God: May they all be realized to thee, whenever thou goest to communicate. May every such opportunity bring thee into nearer and happier communion with thy dear Jesus; and every Lord's Supper have more and more of thy Lord in it, until thou sit down with him at the marriage supper of the Lamb. There may thou and I meet. So prays thy hearty well-wisher in him,

BLACKFRIARS,
March 1, 1769.

W. ROMAINÉ.

P R E F A C E.

HAVING occasion to use this phrase, *The faithful of the church of England*; I hope no one will construe it so, as if I meant, that the faithful are found there ONLY. Far be this from me to assert. Farthest from my heart to think. While I am fully persuaded, there are faithful members of Christ in the established Church, who receive the truth as it is in Jesus in love, hold it fast by faith, and adorn the gospel in their lives: so am equally confident, there are such like gracious persons in the churches of our Protestant Dissenting brethren also.

I most sincerely wish the spirit of bigotry and party may be swallowed up in that apostolic truth, "Ye are all one in Christ Jesus." O may the loving Spirit of Christ reign more and more in all our hearts. May he cause us to love as brethren: as brethren of one common Lord and Head of the whole body. O that instead of the pricking thorn, might come up
the

the ever verdant fir-tree ; and instead of the goading briar, the fragrant myrtle-tree, as a sign that we are members of the Prince of Peace ; and for a name that we serve the God of love. As to my *judgment* I firmly believe the doctrines contained in the Articles of our Church, are truly scriptural. In them, the grace of God is laid as the foundation, and Jesus Christ is established as the chief corner stone in the salvation of sinners. Therefore I do from my heart abide by them.

As to *profession*, I have never yet been convinced, that the church of England retains any thing in her worship contrary to the faith and hope of a Christian ; therefore see no cause to dissent from her. Particularly, in respect to the manner of administering the Lord's Supper, in heart and conscience I do acquiesce with the form of sound words therein used. It is (at least to me) unexceptionable. I have often found a sweet favour and divine unction to my soul in the use of them ; therefore esteem them excellent words.

Perhaps some may censure me as mistaken herein. I have only to reply, I much rather prefer feeding on the SUBSTANCE CHRIST
JESUS

JESUS BY FAITH, than disputing with a strife of words, about the shadow of forms and ceremonies. For why should we “fall out by the way” to our Saviour’s kingdom, about those things which are not essential to it?

Having never seen any work of this kind, my mind was led, attentively to consider the spiritual design of our venerable Compilers, in this prescribed form. I trust, that in simplicity and godly sincerity, my heart has been engaged herein, with a sincere aim to promote the glory of the grace of God in Christ Jesus to poor sinners, and with a view to their profit.

CHRISTIAN READER, I humbly commend it to thee, hoping thou wilt be led, from the obscurity of the Author, and the meanness of his abilities, to look solely to that sovereign Lord, “who chooseth weak things, “and things which are despised,” to work by, and to promote the glory of his own grace. Consider, the dainties of our tables are served up, and the richest wines are delivered from the hands of mean servants; which, by the blessing of God, are made to nourish our bodies, and to revive our spirits.

The

The most precious seed is cast into the earth, from the hands of the menial husbandman; which the Lord of the harvest causeth to bring forth food for the noble and the wealthy. Therefore, if the God of all grace, is pleased to administer any nourishment, edification, and comfort by means of this work, give ALL the glory of it to HIM; and let the poor labourer share in thy prayers.

To thee, O JESU, thou glorious HEAD of thy church militant on earth, as also of thy church triumphant in glory, would thy weak disciple most humbly dedicate this work of faith, and labour of love: beseeching thee that it may go forth with thy blessing; and be accompanied with thy grace to the hearts of it's Readers; so that faith in thee, love to thee, and the honour of thee, may be promoted in heart and life. Fulfill, Lord, thine own word, that "both he who soweth, and " he who reapeth, may rejoice together:" Rejoice in thy love on earth: and in thy presence in glory. Even so, Amen.

*Rotherhithe-Wall,
March 2, 1769.*

T H E
CHRISTIAN COMMUNICANT, &c.

AS an Introduction to the following Treatise, it is necessary to inculcate this most important truth, That the holy Scriptures are the word of God. Therein God speaks his thoughts and reveals his mind to man. Even as one man speaks what is in his mind, and makes known what is in his thoughts to his fellow creatures by his words; so doth the Lord to man, in his word. And it is joyful to consider, that the word of the Lord, is not called a word of condemnation, terror and wrath, which might affright poor sinners from his presence; but the word which God hath spoken in his gospel, is the "preaching PEACE by Jesus Christ," Acts x. 36. Hence it is called, "the word of his grace," Acts xx. 30. and "THE WORD OF RECONCILIATION," 2 Cor. v. 19. For God is in Christ reconciled to us. This his word declares. And God is in Christ by means of his word; reconciling us unto himself, not imputing our trespasses unto us: this his word assures us of; therefore it is called, "the word of life," Phil. ii. 16. and "the word of sal-
B vation,"

vation," Acts xiii. 26. For it reveals eternal life to us, and sets everlasting salvation before us; and by the grace of the spirit, through the means of the word, we, by faith, are made partakers of life and salvation. For the word of God, "the
 " holy scriptures, are able to make us wise unto
 " salvation, through faith, which is in Christ Je-
 " sus," 2 Tim. iii. 15. And therefore by faith in this blessed word of the Lord, poor sinners have the most prevailing encouragement, "with bold-
 " nefs and access with confidence," Ephes. iii. 12. to draw nigh unto him. And nothing but the unbelief of God's word in our hearts, can prevent this. And it is this, which causes any of the sons of men to live at a distance from that peace, comfort and joy, which are experienced in the knowledge of a reconciled GOD IN CHRIST. For, as unbelief is a practical rejection of divine truth; so it is an effectual bar to the happiness of the human mind.

Suppose an earthly monarch was to declare to his rebellious subjects, I love you: I am reconciled to you: if they believed what he spoke to be the real sense of his mind, how would this tend to expel their rebellion against him, and to beget love in their hearts to him? But if to his word of declaration, he was to add every kind action which could demonstrate his perfect reconciliation to them; this, would most effectually put the matter out of all doubt, and would surely cause them to
 love

love him again. And while his love was believed by them, their past rebellion could not be remembered without shame and remorse. And nothing but unreasonable doubts and surmises indulged in their minds, of the truth of his word, and the sincerity of the love of his heart towards them, could weaken their affection for him. O Christian, hear the Lord speak in his word: Consider the manifestation of the love of God to us in Christ: Look into thy heart and conduct, and make the application of this; and say, What could the Lord have spoken more to us, what could he have done more for us, that he hath not done, to assure us of his love?

And doth the Lord require this to be the rule of our conduct to one another? "My little children, let us not love in word, neither in tongue, but in deed and in truth," 1 John iii. 18. As though he had said, To say we love one another is easy, but to prove it by our actions, this only is the test of love. Now our Lord hath set us an example herein; for he hath taken the very same method himself towards us, which he exhorts his disciples to follow towards each other. Did he love in word and in tongue only? Doth he only declare in his word, I love you, I am reconciled to you? Nay, infinitely more. The word of the Lord is not only the declaration of his love, but the history of the acts and deeds of his love. For his word, not only assures us of his love, but

also, acquaints us how this love manifested itself in deed and in truth to us. For,

LOVE, Almighty, Everlasting LOVE beamed forth in the first promise of grace in Christ Jesus, to the sinful fallen pair in Paradise. The Lord appeared in the character of LOVE to the Patriarchs. LOVE manifested itself in the history of the Lord's care and protection of his chosen people Israel. All the ceremonies and institutions of the law, pointed to and shadowed forth, LOVE itself, who was to come in the flesh. The goodly fellowship of the prophets foretold the appearing of LOVE in human form. The holy Evangelists bear witness, that the fulness of time is come; that the Son of God is of woman born: they beheld the glory of LOVE incarnate: they record the miracles of LOVE in flesh. The glorious company of the Apostles testify that LOVE has brought heaven down to sinners upon earth, to bring sinners, apostate rebellious sinners up to glory in heaven. The noble army of martyrs sealed this truth with their blood, that "GOD WAS IN CHRIST reconciling the world
" unto himself, not imputing their trespasses unto
" them," 2 Cor. v. 19. And this, every Christian is called to be a witness of through faith in Jesus, that GOD IS LOVE.

O most glorious wonders of Love! O most blessed knowledge of faith! GOD IN CHRIST! SINNERS RECONCILED! SINS NOT IMPUTED! But where then is divine justice, with all its threatened vengeance

vengeance against sin? Where is the holy law of God, with all its direful curses against sinners? Hath the latter been really violated by us? and are we all justly exposed to the denunciations of the former? Yes verily, every mouth is stopped. The whole world is become guilty before God. But (O amazing love!) God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, dead under the sentence of his law, and condemned to death by his justice; even then he sent, — not an angel, not a myriad of archangels, but his only begotten and well-beloved Son, to fulfil the law for us, and to satisfy justice in our flesh, and in our stead. For, “ In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him,” 1 John iv. 9. Herein is love! — Love, that exceeds all bounds! — Love, that is beyond all description! — Love, that has no parallel! — “ Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins,” ver. 10. Hath God in Christ so loved us? Doth his word declare it? Do his actions manifest and prove it? O then ye children of the most high God! O ye saints of Jesus, the sons of God, ye who know the love of Christ, ye are called to comprehend what is the BREADTH of this love, which extends to all the misery and ruins of the fall: to consider its LENGTH, which reacheth from eternity to eternity: to con-

template its DEPTH, which let itself down to the low and abject state into which sin had involved you; and to meditate upon its HEIGHT, which raises you up to the exalted state of heaven and glory.

And after such ample declarations of the love of God, and such a glorious manifestation of divine love in Christ to sinners of mankind; why, O why do any of the sons of fallen Adam continue in open rebellion and wilful disobedience against the God of love? Verily the reason is most plain. They do not believe the word of God: they do not believe in the Son of God. For truly, as soon as the word of God, which is the mind of God, is really believed in the heart, hatred of God, and rebellion against God are expelled from the mind. As soon as God is known, beheld and believed on, in Christ Jesus, love to God is begotten in the soul of man: delight in him takes place in the affections, and hope of the enjoyment of him springs up in the heart: for "we love him, because he first loved us," 1 John iv. 19. Hence it is very easy to see the distinction between a meer professor of Christianity, and one who really is a Christian. The former lives in his natural state of ignorance of the true God and Jesus Christ; without hope of eternal life; therefore continues in hatred of God, rebellion against God, and wilful disobedience to the commands of God. And all this is because he doth not know God in Christ — he doth not receive Jesus the Son of God.

God into his heart by faith; and he rejects the means of this knowledge, which is the word of God, through an evil heart of unbelief.

While the true Christian is possessed of what is not natural to him, faith in God's word — faith in God's love — faith in God's Son, as the only Saviour of the lost and guilty. Now to all such as these the Son of God our Saviour, when in the flesh, spake these words,

“THIS DO IN REMEMBRANCE OF ME.”

Luke xxii. 19.

Methinks I see the dear and tender-hearted MAN, in whom dwelt all the fulness of the Godhead bodily, with his little selected company around him, and with a look of love, enjoining this his solemn his dying request to them, Remember me. Let my person, my love, my work, and my salvation ever dwell in your minds, and upon your hearts. When you think of sin, remember my blood is to be spilt for it. When you mourn over yourselves as the subjects of sin, remember me, who am the LORD YOUR RIGHTEOUSNESS. When you think of death, remember me, who am your resurrection and your life. When you think your sins deserve hell and damnation, remember me, who am your Saviour, who hath procured heaven and salvation for you. Therefore, Do this: call to mind my love and my salvation, and eat bread and drink wine in commemoration of ME; and thus in eating

ing this bread, and drinking this cup, shew ye forth my death till I come a second time without sin unto salvation. In order fully to meditate upon this dying injunction of our loving Lord, to his church, let us consider what is contained in these words, "This do in remembrance of me," under the following particulars :

1. Our Lord's positive command to all his disciples, "This do."
2. The end and design of doing this, "in remembrance of me." And,
3. The manner in which the faithful of the church of England do remember the Lord Christ in the communion of his Supper.

O may the heart of him who indites, be under the influence of the Spirit of truth, the glorifier of Jesus ! and may the hearts of those who read, be warmed and comforted with the divine love of Jesus, while we consider his blessed design in this ordinance.

C H A P. I.

Our Lord's command to all his disciples, THIS DO.

A Disciple of Christ is one, who has been taught to know somewhat of Jesus, in his precious person as God-man, and in his glorious work, as God-man and Mediator ; as having perfectly wrought out and completely finished salvation for sinners,

sinners, by the perfect obedience of his life, and the satisfactory atonement of his death; and also of his resurrection from the dead, ascension to glory, and his sitting at the right hand of God to pray for us. This enters into the very essence of the Christian faith; all this is taught in the word of truth, and therefore this is absolutely necessary to constitute a disciple of Christ. And every one who is thus enlightened to see the Son of God, as coming in flesh to save lost and miserable sinners; and to view himself as one of that number, who must perish everlastingly for his sins, was it not for redemption in the blood of Christ, and justification by the righteousness of Christ; is disposed, by grace, to hunger and thirst after the Lamb of God who taketh away the sin of the world: therefore to all such the dear Saviour saith, THIS DO. As though our Lord had said, "Make an open profession in the sight of God, angels and men, of the faith of your hearts, and the hope of your soul in ME, as the only Saviour, who was crucified for your sins, and raised again for your justification. Receive these instituted signs of my body once willingly given up into the hands of men to be scourged, nailed on the cross, and pierced for all your transgressions; and of my blood being freely shed, as an atonement to God for all iniquities. Behold, in the bread being broken, and in the wine poured forth, the outward and visible signs of my love to you, and of my salvation for you. Receive these

these, as tokens of that inward and spiritual grace, which you partake of, from my body being given and my blood being shed; and therefore, in this my institution, look, thro' the outward and visible signs, wholly unto Me, intirely depend on Me, trust solely in Me, look only to Me, and be assured you shall have your souls strengthened in faith, and refreshed by love in Me, even as your natural bodies are strengthened and refreshed by eating and drinking these outward elements of bread and wine."

Thus "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." How? verily and indeed taken? Why, it is natural for those who are carnal to carnalize spiritual truths. And hence it is that we hear of the bread and wine being transubstantiated and changed into the real body and blood of Christ. Such is the gross absurdity of the church of Rome's tenets. But this is agreeable to carnal sense, instead of the spiritual views of faith. True our Lord declares, "He who eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day," John vi. 54. But he had before explained his sense and meaning, when he declares, ver. 47. "Verily, verily, I say unto you, he who BELIEVETH on me hath everlasting life." So that the faithful have eternal life given them in Christ Jesus, and they enjoy this life by faith before they can

can eat his flesh and drink his blood sacramentally. While naturally dead in trespasses and sins, a man can no more eat and drink than he can hunger and thirst. Therefore their eating Christ's flesh and drinking his blood is not the cause of their having eternal life; but is an evidence and token of the spiritual life of their souls; yea, it is an act and exercise of their faith, and proceeds from the spiritual hunger and thirst of their souls after Jesus the bread of life, as well as it is a test of their obedience to Jesus, who is their LIFE. So again our Lord saith, "he that eateth me, even he shall live by me," ver. 57. As truly as a living man finds the life of his body supported by means of his natural food; so Christ is verily and indeed taken, received, fed upon and digested in the hearts of the faithful, by his blessing, in the means of this his own institution. Therefore, no object besides Christ himself, his blessed body, his precious blood, is to be looked to by faith in this divine ordinance.

C H A P. II.

Of the end and design of doing this, which our Lord directs is to be, IN REMEMBRANCE OF ME.

THE holy Communion is a standing memorial of the unparalleled love of Christ, in his precious person, his glorious offices and his finished work in the redemption, justification, salvation, and eternal glorification of poor ruined lost sinners,

sinners, and to keep up in our hearts a spiritual acquaintance with our Lord, and a lively sense of his love and salvation in our souls. Therefore,

1. This do, in remembrance of his precious person, who is the Son of God from everlasting to everlasting : who is also the Son of man — the Son of Mary — made of a woman — made under the law ; under its execration, and devoted to the curse of the law. So that he, who is over all, God blessed for evermore, was also made a curse, sentenced to an accursed death ; judged to die as an ignominious malefactor upon the cross between two thieves. This, even this person, this God and man in one Christ, we, his disciples, are ever to remember in his Supper : to remember, that He, the very MAN who hung upon the cross without the gates of Jerusalem, is truly JEHOVAH. So,

2. This do, in remembrance of ME, implies his glorious offices, and the blessed work he hath finished for our salvation. As Jesus was the Son of God from all eternity, so he engaged in the everlasting covenant, to become the Son of man in time, that he might be capable in that very nature which had sinned, of sustaining those offices for man, and fulfilling all his covenant engagements to God his righteous Father ; that so sinful men might be redeemed, justified and saved, perfectly consistent with the holy law, divine justice, and eternal truth, to the glory of the riches of God's free grace. For, as the poet sweetly sings,

Till

Till God in human flesh I see,
 My thoughts no comfort find ;
 The holy, just, and sacred Three,
 Are terrors to my mind.

But if EMMANUEL's face appear,
 My hope, my joy begins ;
 His name forbids my slavish fear,
 His grace removes my sins.

Let us therefore distinctly consider the various
 OFFICES which our Emmanuel, the Son of God
 in our flesh, sustained on our account and for our
 salvation.

C H A P. III.

Of the Son of God becoming our SURETY.

WE are to remember Jesus as made a SURETY
 of a better testament, Heb. vii. 22. or co-
 venant, than the covenant of works. As the surety
 of sinners, he DREW NIGH to God, his righteous Fa-
 ther ; he interposed between us the debtors, and God
 the creditor. We owed debts to an infinite amount ;
 as finite creatures we could never pay them ; nor
 could God, in honour to his sacred law, and in-
 violable justice, ever forgive them. We were there-
 fore liable to be cast into prison, there to suffer
 the punishment due to divine justice, for the vi-
 olation of God's holy law, to all eternity. But
 O the love of Christ ! he placed himself in our
 stead, he made all our debts his own, he under-
 took

took fully to satisfy for them, and for ever to acquit and discharge us from them all ; so that we are freed from the charge and condemnation of God's holy law, " for there is now NO condemnation to them " who are in Christ Jesus," Rom. viii. 1. and also we have IN our SURETY that to plead, which is more than equivalent to all the demands of God's holy law, and the most rigorous exactions of his divine justice. For we have the righteousness of the Son of God, our surety, to answer all. Hence, the blessed charter, and free grant of that covenant of which Jesus is our SURETY is this, " I WILL be to them a God, and they SHALL be " to me a people.—I WILL be merciful to their " unrighteousness, and their sins, and their iniquities I WILL REMEMBER NO MORE," Heb. viii. 10. 12. Sins forgiven ! iniquities forgotten ! Jehovah himself our loving God ! and we his beloved people ! and shall we forget, shall we not remember, our blessed SURETY ? He who was seized and arrested by divine justice ? He who bled and died to pay our debts of an immense sum ? not remember HIM through whom all covenant blessings come to us ? Him who burst the sealed tomb—disarmed death of his sting—whose risen body proclaims the mighty debt is paid, justice is satisfied,—for the prisoner is discharged ? This very beneficent Lord saith to us insolvent debtors, REMEMBER ME at my table ; feast upon my love as your SURETY.

C H A P. IV.

We are to remember Jesus as our REDEEMER.

“ **A**S for our REDEEMER, the Lord of Hosts
 “ is his name, and the Holy One of Israel,”
 Is, xlvii. 4. Even he was “ made sin for us,
 “ and redemption to us,” 1 Cor. i. 30. His pre-
 cious blood was the price of our sins; this he
 paid for the redemption of our souls. “ For we
 “ know we were not redeemed with corruptible
 “ things—but with the precious blood of Christ,
 “ as of a Lamb without blemish and without
 “ spot,” 1 Pet. i. 18, 19. but man is a corrupti-
 ble creature. Though Jesus was a man like unto
 us, yet not a mere man; for “ his flesh saw no cor-
 “ ruption,” Acts ii. 31. He was God in our na-
 ture, hence his blood is called “ the blood of
 “ God, therefore with this he purchased the
 “ church,” Acts ii. 28.

Hence, this sweet song is introduced in the
 service of our church to his glory; “ Blessed be
 “ the Lord God of Israel, for HE hath visited,”
 in flesh, “ and redeemed” by his blood, “ his
 “ people,” Luke i. 68. “ Christ hath redeemed us
 “ from the curse of the law, being made a curse
 “ for us,” Gal. iii. 18. “ He hath redeemed us
 “ to God by his own blood,” Rev. v. 9. yea, “ he
 “ hath obtained eternal redemption for us,” Heb.
 ix. 12. Redemption from the wages of sin, which
 is death; from the curse of the law, which is

eternal punishment ; and from the infliction of divine justice, which is everlasting wrath. All this is everlastingly and completely obtained for us. Well might the prophet say, “ THEREFORE, the redeemed of the Lord shall return,” (to whom, but to Jesus their Redeemer by faith?) “ and come with singing unto Zion, and everlasting joy shall be upon their head : they shall obtain gladness and joy, and sorrow and mourning shall flee away.” Is. li. 11. O the infinite evil of sin ! Nothing less than the blood of the Son of God could redeem from it. O the infinite love of Jesus to be our Redeemer ! In the firm belief of this, how joyful should we be to REMEMBER our God-Redeemer ! But it might damp our joy to consider, that sin had not only sealed us under wrath, and the law sentenced us to death ; but had also shut up the kingdom of heaven against us, “ for the unrighteous shall not inherit the kingdom of God,” 1 Cor. vi. 9. and this we all are by nature ; but “ righteousness delivereth from death,” Prov. x. 2. and giveth a right and title to eternal life. Therefore,

CH A P. V.

Jesus is to be remembered as our JUSTIFIER.

ARE we not all of us sinners ? Yes verily : for the Spirit of truth declares, “ there is none righteous, no, not ONE,” Rom. iii. 10. But behold, “ Christ is made RIGHTEOUSNESS

“OUSNESS to us,” 1 Cor. i. 30. For this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**. This blessed name is given to our Emmanuel by the Spirit of truth, Jer. xxiii. 6. therefore, by faith, we know he is what the Eternal Spirit calls him, **OUR RIGHTEOUSNESS**. “His righteousness is unto all and upon all them who believe,” Rom. iii. 22. Thus is fulfilled that word of prophecy, “thy people also shall be all righteous,” Is. lx. 21. and hence we hear this triumphant song from each member of the church of Christ, “I will greatly rejoice in the Lord, MY soul shall be joyful in MY God, for he hath clothed ME with the garments of salvation; he hath covered ME with the robe of righteousness,” Is. lxi. 10. O how joyful to know, through the belief of the truth, that the shame of our nakedness doth not appear in the sight of God; but that we are completely covered with the robe of Christ’s righteousness, and gloriously arrayed in his garments of salvation! How animating to the heart of a Christian to reflect, I approach to God my heavenly Father, in the very righteousness of his own beloved Son! What boldness, what confidence, doth this inspire with at a throne of grace below! O with what triumph shall every believer in Jesus be presented, in the robe and garments of Christ his elder Brother above! For there is not one jot or tittle of the holy, just law of God, but what Jesus hath perfectly obeyed, and intirely fulfilled for us. This is im-

possible any one of the human race, should ever do for himself. Because "the law is weak through the flesh." Rom. viii. 3. Not weak to demand: but we are weak perfectly to obey. But "by the obedience of one:" or the one obedience of Jesus, shall many be justified." Rom. v. 19. ALL who believe in him, are perfectly and everlastingly JUSTIFIED FROM ALL THINGS, Acts xiii. 39. in the sight of God. O how happy doth the belief of this make the consciences of poor sinners! For those sweet words of bishop Beveridge, may justly be adopted by every believer in Christ, "I believe that my person is as really accepted as PERFECTLY RIGHTEOUS by THE RIGHTEOUSNESS OF CHRIST'S LIFE imputed to me, as my sins were pardoned by God, for the bitterness of the death he suffered for them: HIS RIGHTEOUSNESS being as really by faith IMPUTED TO ME, as my sins were laid upon him — So that every thing Jesus did in his life, as well as every thing he suffered in his death, is MINE. By the latter, God looks upon me as PERFECTLY INNOCENT; and therefore not to be thrown down into hell; by the former, he looks upon me as PERFECTLY RIGHTEOUS, and therefore to be brought up to heaven." See his private Thoughts.

This good bishop perfectly agrees herein with our church in the homily of salvation, "it pleased our heavenly Father, of his infinite mercy, without any of our deserts or deservings, to prepare
for

for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that CHRIST IS NOW THE RIGHTEOUSNESS OF ALL THEM WHO BELIEVE IN HIM. He for them paid their ransom by his death: He for them fulfilled the law in his life; so that now in him and by him every christian man, may be called A FULFILLER OF THE LAW. Forasmuch as that which their infirmity lacked, CHRIST'S RIGHTEOUSNESS hath supplied."

O how precious to the view of faith is this! How dear is THE LORD OUR RIGHTEOUSNESS, to every sensible sinner's heart! Behold O Christian how firm a footing for thy faith! Here is the spirit of truth, bearing witness to this righteousness of Jesus, in his word, and by the mouths of prophets, apostles, by the holy church, and its faithful members in all ages. Is it the cry of thy heart also, "O that I may be found in Christ, not having on my own righteousness, but the righteousness of Christ by faith!" Phil. iii. 9. Then art thou under infinite and eternal obligation to thy Lord, who hath delivered thee from that which is natural to sinful man, even the pride of, and vain confidence in, thine own righteousness. Therefore remember Him, who hath clothed thee with his perfect righteousness, which completely justifies thee in the sight of God. May his blessed Spirit help us to do this in the faith of him.

C H A P.

C H A P. VI.

We are to remember Jesus as our High Priest.

THE Holy Ghost presents us, with a sweet view of Jesus in this office, in the Epistle to the Hebrews, that we should thus know him, believe on him, and remember him : “ For every
 “ high priest is ordained to offer gifts and sacri-
 “ fices ; wherefore it is of necessity that this man
 (Christ Jesus) “ have somewhat also to offer,”
 Heb. viii. 3. Therefore, when he cometh into the
 world he saith, “ a body hast thou prepared for
 “ me. — Lo, I come to do thy will, O God,”
 Heb. x. 5, 7. His precious body was both the
 gift and the sacrifice and the peace-offering for
 sin. This he offered to God. This was the will
 of God : “ By the which will we are sanctified,
 “ through the offering of the body of Jesus ONCE
 “ for all,” x. 10. O the infinite perfection of
 his work : it is never more to be repeated : “ he
 “ hath ONCE appeared to put away sin by the sa-
 “ crifice of himself,” Heb. ix. 26. And “ this
 “ man, after he had offered ONE sacrifice for sin,
 “ for ever sat down on the right hand of God.” —
 “ for, by ONE sacrifice he hath perfected for ever
 “ them who are sanctified — whereof the Holy
 “ Ghost is witness to us,” Heb. x. 12, 14, 15.

See, Christian, art thou sanctified to God, by
 the will of God, through the faith of Jesus ? Se-
 parated

parated from the rest of the world, and from thy former natural blindness of mind, and ignorance of heart of this great high priest Jesus : Then is thy work of offering for sin, for ever perfected : thy sins are for ever atoned for to God, and put away from before God, by the sacrifice of Jesus. Faith is a blessed evidence of this to thy heart. The Holy Ghost is an infallible witness of this in the word ; and therefore how peaceful and joyful should thy conscience ever be ? for, in consequence of this perfect offering of the body of thy great high Priest, hear the God of truth declaring, “ I will put my laws into their hearts, and in their minds will I write them, and their sins and their iniquities will I remember no more,” ver. 16, 17. Blessed, unspeakably, and everlastingly “ blessed is the man, unto whom the Lord will not impute sin,” Rom. iv. 8. Hence all fear and distrust of acceptance with God is taken away : an assured certainty of access to God, is given us. For the believer is not left to that dubious question, *Wherewith shall I come before God ?* “ But having therefore, brethren, boldness to enter into the holiest (even into the presence of God himself, by the blood of Jesus) by a new and living way, which he hath consecrated, through the vail, that is to say his flesh ; and having an high priest over the house of God : let us draw near to God, with a true heart,” not divided between God and any other object, not looking to, or trusting in, any work or sacrifice of our own, but “ in full assurance

ance of faith," that the sacrifice of Jesus for sin is offered to God, and is accepted by God, and perfectly satisfies the justice of God; and therefore the belief of this truth, brings peace to the consciences of sinners: "Having our hearts sprinkled from an evil conscience." All sense of guilt removed from the conscience by the sprinkling of the blood of Jesus on it, through faith, "and our bodies washed with pure water," Heb. x. 10, 20, 21, 22. The graces of the spirit of Jesus. For thus "he sanctifieth and cleanseth his church, "with the washing of water by the word," Eph. v. 26.

Thus, O Christian, thou seest the divine virtue and glorious efficacy of the body and blood of Jesus, thy great high priest. It hath perfectly prevailed with God. The great atonement for sin is made. Faith is said to "receive this atonement." And what is the happy effect? even, "joy in God "through our Lord Jesus Christ," Rom. v. 11. O then whilst thou livest up to thy blessed privilege, thou canst not but joy in God. Verily, the Son of God, our great high priest, hath an "unchangeable priesthood." The very same person who offered himself for our sins, ever lives to pray for our persons. "For we have not such a high "Priest who cannot be touched with a feeling of "our infirmities; but was in all points tempted "like as we are, yet without sin." Heb. iv. 15. O this is sweet ever to bear in mind! I have not
a weak-

weakness but Jesus knows. Not a sorrow and temptation but he feels. "Wherefore, he is also able to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 25. Now in the faith of this, What says thine heart, Christian, to this injunction of thy loving high Priest, REMEMBER ME? Verily, thou art called to this high and honourable office, to be "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. ii. 5. "By him therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." Heb. xiii. 15. For O wonderful! Jesus hath not only loved us, and washed us from our sins in his own blood, but hath made us **KINGS** and **PRIESTS** unto God his Father: to him be glory and dominion for ever and ever. Amen." Rev. i. 5, 6.

C H A P. VII.

Christ is to be remembered as our **PROPHET.**

THE spirit of inspiration thus speaketh by Moses to God's people of old. "The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me;" A MAN, "unto him ye shall hearken." Deut. xviii. 15. This prophecy is applied to Jesus by several inspired Expositors.

Acts

Acts iii. 22, 23. The prophets were to reveal and to instruct the people, in the will of God. This they delivered from the Lord in word. This was all they could do. But Jesus, the great Prophet of his church, teacheth not in word only, but in spirit, and in power also. The words which he speaketh, "they are spirit, and they are life," to the soul of man. We are poor ignorant creatures. We can know nothing of the love of God the Father, and of his Son Jesus Christ; nor of the salvation of our precious souls, but as we are told of them. And we are also, so very proud and so full of self-sufficiency, that though we were told of them, yet we should for ever reject the things of the Spirit of God, and of our own salvation. For naturally we COUNT THEM FOOLISHNESS. We set them at nought. But our blessed PROPHET will not suffer us to do this to the destruction of our souls; but by the power of his Spirit, he so teacheth us to understand the holy Scriptures, as to make us wise unto salvation. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." says our Prophet. Matt. xi. 27. Therefore he instructs our hearts in the knowledge of his Father's everlasting love: his established counsel and covenant: the rich grace of his loving heart to his people, in what he has prepared and laid up for them, and will bring them to the enjoyment of in a blissful eternity. In all these respects,

spects, "the only begotten Son, who is in the bosom of the Father, he hath declared him," John i. 18. So also, he teacheth our hearts the transcendent perfections of his own nature as the Son of God; and what he undertook and hath accomplished as the Son of man for us men and for our salvation. All this he makes known and reveals to our minds, from his word, by his Spirit; who "is the Spirit of wisdom and revelation in the knowledge of him," Eph. i. 17. and therefore our Prophet saith, "Come unto me," &c. Matth. xi. 28. I am meek and lowly of heart to receive you; come and receive instruction of heart at my hands; come, and I will give you rest unto your souls. All those who hear the sweet voice of our Prophet, and come to him, find rest and peace in the faith of his word: hence he says to them, Remember Me, at my Table.

CHAP. VIII.

We are called to remember Jesus as our ADVOCATE.

SAYS the beloved disciple, "My little children, these things write I unto you, that ye sin not." But well knowing our present imperfect state, the many corruptions of our evil nature, and how liable we are to fall into sin, therefore he adds, "And if any man sin:" for who liveth and sinneth not? What then must such a poor sinner lie down and despair? must hope give up the ghost? No, blessed be God,

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praised

praised be Jesus, " we have an ADVOCATE with
 " the Father, Jesus Christ the Righteous, and he
 " is the propitiation for our sins," 1 John ii. 1, 2.
 O precious words ! he who is our righteous Ad-
 vocate for our persons, he is also the full pro-
 pitiation for our sins. He who is our Righteous-
 ness ; is now " with the Father : for he is en-
 " tered into heaven itself. He now appears in the
 " presence of God FOR US," Heb. ix. 24.
 There, he pleads his righteous cause in behalf of
 our persons : his wounds and scars and blood as
 the all-sufficient propitiation for our sins. Have
 we sinned against God ? His blood hath atoned
 to God ? Do we sin ? He pleads his blood before
 the throne of God. But, though our Jesus is an
 Advocate for sinners, yet not for sin. Though
 he loves the sinner, yet he hates his sin : he is the
 Advocate for our persons, and he pleads, that sin
 should not be imputed to us ; but that pardon
 should be applied to our souls. And as to those
 very sins which we have committed and do com-
 mit, he pleads, that " he himself bore them all
 " in his own body upon the tree, 1 Pet. ii. 24,
 and there he made full satisfaction for them ; and
 that therefore in JUSTICE they ought not to be
 laid to our charge, but that forgiveness of them
 should be applied to our souls, for the comfort of
 our distressed consciences. Thus he is a precious
 Advocate for us poor sinners : and in the faith of
 this he enjoins us, REMEMBER ME, in the Bread
 and in the Cup, at my Supper.

C H A P.

C H A P. IX.

Jesus is to be remembered as our SANCTIFIER.

THOUGH our sins were pardoned by the blood of Christ, and our persons justified by the righteousness of the Son of God, yet if our hearts were left in their natural, unholy, unsanctified state, alas! we could never love God, delight in Christ, nor be fit for the enjoyment of God and Christ in his kingdom of glory. But "Christ of God is made sanctification to us," 1 Cor. i. 30. So that in the faith and fellowship of Jesus, we find our souls partakers of his holiness. The fruit of our being one with him, appears in our affections being raised from earth, and all its vain pleasures and sensual enjoyments, to heaven and all its richest glories. Instead of seeking happiness in the fulfilling the lusts of the flesh, we aspire after the joys of the spirit. Instead of placing our hopes of salvation in ourselves, and upon any thing we can do; we trust only in the blood and righteousness of the Son of God to justify and save us. Instead of living in the pride of our own self-righteousness, and trusting in that, and depending on that, we, with the prophet Isaiah lxiv. 6. look on all "our righteousness but as filthy rags," which "cannot endure the severity of God's judgment;" as our church declares, Art. 12. And with the apostle "we count all our own righteousness but as loss and dung," and desire "to

“ be found only in Christ,” clothed with his perfect righteousness, and covered with his glorious “ garments of salvation,” Phil. iii. 8, 9. Thus Jesus, by the instrumentality of his word, and the power of his spirit, “ opens our blind eyes, and “ turns us from darkness to light, and from the “ power of satan unto God, that we may receive “ forgiveness of sins, and an inheritance among “ them who are SANCTIFIED by faith which is in “ him,” Acts xxvii. 18. He separates us from the world which lieth in wickedness, and also from our own natural notions of pride and self-righteousness, as well as our carnal delight in sin and wickedness; and he sanctifieth us to himself in holy love and heavenly delight: and therefore being sanctified in Christ Jesus, we join “ in giving thanks to “ God the Father, who HATH made us meet to “ partake of the inheritance of the saints in light,” because “ we are delivered from the power of “ darkness, and are translated into the kingdom “ of God’s dear Son,” Col. i. 12, 13. Thus by being in the kingdom of grace on earth, we ARE made MEET for the kingdom of glory in heaven. And as being actually united to and living in fellowship with Jesus by faith, consists our sanctification by his spirit on earth; so in this way it is preserved and promoted in our souls, until we come to the enjoyment of our living head in glory. We receive out of the fulness of his grace now, till we are filled with all the fulness of his glory hereafter. Therefore saith our sanctifying Lord, to all his sanctified

sanctified brethren, REMEMBER ME, in feasting at my Table : feed upon me by faith below, till you come to feast with me in my mansions above.

C H A P. X.

Jesus is to be remembered as our SHEPHERD.

I AM," saith he, " the good Shepherd : the " good Shepherd giveth his life for the " sheep." John x. 11. Such is his love to the sheep of his pasture. He also hath a distinct knowledge of every one of them. " I know my sheep." And he also gives them a peculiar knowledge of him, " and am known of mine, ver. 14. They believe in him, " hear his voice and follow him." O we were naturally " as sheep going astray," " erring and straying from him and his ways like sheep who were lost." But such was his tender compassion towards us, that he not only called to us and sent after us ; but he came himself " to seek and to save us when lost." So that through the voice of his precious word, and the guidance of his blessed Spirit, we are returned from the deserts of sin, and the wilderness of destruction. Yea, " we are now returned to the great Shepherd and Bishop of our souls." 1 Pet. ii. 25. He feeds us in the green pastures of his grace, by the everflowing streams of his love, while he ever watches over us, with the eye of his special care. But if he had not sought us, we should never sought him at first. And still, like silly sheep, which

tremble, are soon affrighted, and are ready to go away from the shepherd and lose themselves, so are we. We cannot but sometimes look back, upon the danger and destruction from which we are delivered, without trembling. And at times, we cannot help looking forward, to the many evils and snares to which we are exposed, without fear. We sometimes look within ourselves, and when we see sin and corruption ready to overcome us: and without us, we see satan going about to destroy us: and around us, we see an evil world, ever ready to entice and ensnare us; and therefore are ready at times to fear and tremble, lest after all our dear Shepherd's love to us and watchful care over us, we should at last be lost and perish everlastingly.

But O how do these words of our loving Shepherd forbid our fears, and revive our hopes! I GIVE UNTO THEM ETERNAL LIFE. O my Shepherd, what words are here! Lord, they do indeed give fresh life to our drooping spirits. Dost thou give eternal life? and give it freely? and to undeserving creatures too? to wandering, erring and straying sheep, who are naturally prone to leave thee the good Shepherd, and to seek death and destruction in the error of their ways? Yes, saith the Lord, and though they deserve to perish, and would certainly "perish from the way;" but my love to them is too great: the price I paid for their purchase is too precious: therefore, THEY SHALL

SHALL NEVER PERISH. They are committed into my hands, and I have engaged to present them all before my Father; and though a legion of devils combine, with all the wicked men upon earth, yet, NEITHER SHALL ANY PLUCK THEM OUT OF MY HANDS. Indeed, leave our good Shepherd, if left to ourselves, we certainly should; but he never thus leaves nor forsakes us; but “we are kept by the power of God through faith unto salvation,” 1 Pet. i. 5. For, says our Shepherd, MY FATHER WHO GAVE THEM TO ME, IS GREATER THAN ALL — than all the power of sin, of men, or of devils; and therefore NONE IS ABLE TO PLUCK THEM OUT OF HIS HAND,” John x. 28, 29. No, but “when the chief Shepherd shall appear,” and all his sheep are looking for and expecting that glorious day, “they shall receive a crown of glory which fadeth not away,” 1 Pet. v. 4. For then he will present them all to his Father, with “Behold I and the children which thou hast given me,” Heb. ii. 15. I have kept them all, I have lost none. O then how powerful, how prevailing is the word of our good shepherd to all his sheep, REMEMBER ME. Again,

C H A P. XI.

Our Lord is to be remembered as our HUSBAND.

WHAT a near, what a dear, what a close and intimate relation is this! None more
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so on earth. Yet in this very relation Jesus stands in to all who believe in him. For thus saith the spirit of truth and of comfort, in his prophetic word, to the church, "Thy Maker is thine HUSBAND, the Lord of hosts is his name, and thy Redeemer the holy one of Israel, the God of the whole earth shall he be called," Isai. liv. 5. This very prophecy is applied to Jesus, according to the marginal reference to Luke i. 32. And what is the conduct and duty of an affectionate husband to his beloved wife? Verily he will look on her with love and affection, as considering her as part of himself. "So ought men to love their wives as their own bodies: he who loveth his wife loveth himself," Eph. v. 28. This love will influence the husband to supply all the wants of his wife, and to see that she lack nothing which is conducive to her welfare and happiness. As he took her for better and for worse, he will be contented with what she is and has, and think himself bound both in law and love, to free her from all her debts and incumbrances, to make her mind easy and happy, to protect and defend, to cloath and adorn, yea to nourish and cherish her all her days, "till death doth them part." O what a faint view! how infinitely short is all this, of the precious love of our heavenly bridegroom the Lamb, to the church his bride! She was in deep debt and extreme poverty, and in herself deformed and miserable: but he saith, "I will betroth thee unto me for ever, yea, I will

" I will betroth thee unto me in righteousness,
 " and in judgment, and in loving kindness and in
 " mercies. I will even betroth thee unto me in
 " faithfulness." What a profusion of precious
 words are here ! all to express the sweet affection
 and firm faithfulness of our loving Husband to his
 beloved wife the church. He farther adds, " And
 " thou shalt know the Lord," Hof. ii. 19, 20.
 that is, Thou shalt not only hear that I love in
 word and in tongue only, but shalt know that I
 love in deed and in truth also : thou shalt prove
 my loving kindness and faithfulness to thee in the
 experience of thy heart, to the joy of thy soul.
 For I the Lord, " have so loved the church as to
 " give myself for it," Eph. v. 25. I have fully
 discharged all the debts she owed to law and ju-
 stice : I gave myself wholly to my church : my
 blood is the ransom of her soul : my obedience
 unto death is her justifying righteousness, and her
 glorious dress : hence the church, the Lamb's wife,
 " the king's daughter, is all glorious within," by
 the gifts and graces of the holy Spirit, and she is
 " clothed in wrought gold," Psal. xlv. 13. Thus
 she is perfectly " comely with the comeliness her
 " Lord and Husband puts upon her," Ezek. xvi.
 14. Therefore thus saith the Lord, " as a bride-
 " groom rejoiceth over a bride, so doth thy God
 rejoice over thee," Isai. lxii. 5. And our loving
 Lord and bridegroom " nourisheth and cherisheth
 " his bride the church," Eph. v. 29. with his
 loving words he delighteth our hearts : with his
 precious

precious promises and assurances of his love, he rejoiceth our souls; and with sweet fellowship and communion with himself he causes us to foretaste heavenly joys. And as he hath purchased the church with his own blood, therefore he "rests in his love to it; he is faithful to his church, "which is his body," Col. i. 24. For "He is head "over all things to his church," Eph. i. 22. Therefore, whatever we want on earth his fulness can supply, and his love will bestow it. And he will never leave nor forsake us, like an unfaithful husband, "but will present us to himself, as a "glorious church, not having spot or wrinkle, or "any such thing," Eph. v. 27. O then, being espoused to this one husband, with what tender affection should we ever delight to hear and obey, the kind request of our heavenly bridegroom, REMEMBER ME.

C H A P. XII.

Christ is to be remembered as our KING.

O What glorious majesty shines, what deep humility is beheld, in Jesus our King! What earthly monarch, ever stooped so low as to visit the meanest of his subjects, and to continue to take up his residence among those of the poorest and lowest sort? but Jesus, who is KING OF KINGS AND LORD OF LORDS, did this. Thus saith the prophet Zech. ix. 9. "Rejoice greatly, "O daughter of Zion; shout, O daughter of "Jeru-

“Jerusalem: behold,” with surprize and wonder, “behold thy King COMETH UNTO THEE: “he is just, and having salvation; lowly, and “riding upon an afs, and upon a colt the foale of “an afs.” Here we are called to adore his glorious majesty; while we admire his condescending humility.

What earthly king, ever condescends to take such notice of his mean and low subjects, as to ask them after their affairs, so as to feel for their distresses, and to reach forth his kingly hand to relieve and supply their wants? But our heavenly King does all this by all his subjects. The most mean and contemptible in their own eyes, are not overlooked by him. How doth he visit our hearts, and by the kind and gentle breathings of his Spirit, enquire after the state of our souls? How doth he tell us in his word, that thing my beloved, is wrong in thee; the other will do thee harm: this is the way wherein thou shouldest go, walk in it, and enjoy my presence and my love? And, therefore, our Church joyfully adores, “THOU ART THE KING OF GLORY O CHRIST.” For there is not an enemy we have, but he has overcome and conquered. Is sin the enemy of our souls? “he hath once appeared to put away sin “by the sacrifice of himself? Heb. ix. 26. Is Satan our adversary, and would he destroy our souls? Verily, “Jesus overcame him by his blood, and destroyed him by his power,” Heb. ii. 14. and his advice

advice is to us "resist him stedfastly in the faith" of ME, 1 Pet. v. 9. and "he will flee from you." James iv. 7. He may attack you, but he cannot stand against my name, nor withstand my power. Is this present world our enemy? Jesus saith, "be of good courage, I have overcome the "world," John xvi. 33. Are we ready to ask, What comfort doth this afford us, while we find tribulation in the world? Verily none at all, if sense prevails over faith. But when faith is exercised upon the victories of Jesus our KING, viewing them as obtained for US; then we find also, that "this is our victory which overcometh the "world, even our faith. For who is he that "overcometh the world, but he who believeth "that Jesus is the Son of God," 1 John v. 4, 5. He is the KING OF SAINTS, who obtained every victory for us, and on our accounts. Faith brings his conquests into our hearts. This endears him to our souls, and causes us to put our feet upon the necks of our enemies. For our KING doth what the most potent earthly monarchs never did, or ever could do. They may enact good laws for their subjects, and cause the violators of them to be punished; but our heavenly KING "writes his laws in our hearts, and upon our "minds," and by the sceptre of his love he sways the affections of our souls, causing us to cry out, O HOW I LOVE THY LAW — I DELIGHT IN THE LAW OF GOD AFTER THE INWARD MAN. As faith makes our King Jesus precious to the soul,

so love makes all his commandments pleasant and easy to the heart. But are not our lusts and corruptions our enemies? Why then doth our loving King leave such rebels in us, and not destroy them all? Verily because we are called to fight the good fight of faith under his banner; and this Christ gets daily glory to himself, by our victories. For his strength is made perfect in our weakness: whereby we learn to lean more upon him, and to love him more. Thus he keeps down the pride of our hearts, while he keeps up the exercise of faith on him. Is death our enemy? Yes, to our mortal bodies it is. But here also is the victory of our KING. Death only kills a VILE body, that it may be raised and FASHIONED LIKE UNTO CHRIST'S GLORIOUS BODY. Death only sends the new born imprisoned soul into the arms of Jesus, and to the full enjoyment of him in glory. For "Death is swallowed up in the "victory" of our King: and we may in the joy and triumph of faith cry out, "O death where "is thy sting? O grave where is thy victory? "Thanks be to God who giveth us the victory "through our Lord Jesus Christ," 1 Cor. xv. 54, 55. Shall we not then commemorate these glorious victories of our all conquering KING? O for stronger faith in them, and for more love to him for them, that we may ever most chearfully obey him, who says, REMEMBER ME!

C H A P. XIII.

We are to remember Jesus as our SAVIOUR.

FEAR not, saith the holy angel to poor sinners. Why? "Because unto you is born a "SAVIOUR, who is Christ the Lord," Jehovah the Son of God, Luke ii. 11. His very name implies the nature of his office. "Thou shalt call his "name JESUS, for he shall save his people from "their sins," says the angel, Matth. i. 21. He is called the CHRIST, because he is the anointed of God, to this very office, to be Jesus the SAVIOUR. And though this includes every other office-character of him, already considered; yet a few words upon Christ, as our Saviour, the Lord may make sweet and profitable to our hearts. For this is a most precious and suitable relation to us sinners, and we cannot pass it over unnoticed. Indeed we should ever be dwelling on it in our minds. For Jesus was born to save us: he lived to save us: he died to save us: he rose again to save us: "and he ever lives to save to the uttermost all "those who come unto God by him," Heb. vii. 25. When the beloved disciple had a vision of the glorified Saviour, he fell down at his feet as dead: but Jesus said unto him, "Fear not, I am the "first and the last," the beginning and the end of salvation: the foundation and the top stone of salvation. I am the first hope and the last stay of the souls of poor sinners. For "I am he who liveth,

" and

“ and was dead ; and behold I am alive for ever-
 “ more, Amen ; and have the keys of hell and of
 “ death,” Rev. i. 18. Did he once die for us ?
 Doth he ever live to save us ? And is he able to
 save us to the very uttermost ? Hath he power
 over and doth he keep the keys of death and of
 hell ? And will our Saviour ever lock up in ever-
 lasting death, and consign over to a hell of misery,
 any of his beloved members, whom he hath bought
 with his blood, sanctified by his Spirit, and ena-
 bled to believe and trust in his name for salva-
 tion ? O no, that is contrary to his precious love
 and peculiar office as the SAVIOUR. But,

He saves to the uttermost, both of his almighty
 power as God, from the uttermost of our misery
 as sinners. His work is perfect. He doth not save
 and comfort our souls for a season, and then leave
 us to ourselves to go on and finish what he has
 begun ; but he perfectly and everlastingly saves his
 people from the guilt and power of sin, and from
 the punishment due to sin. He is not barely a
 part, or merely the cause of salvation ; he is in-
 finitely more, he is SALVATION itself. When he
 came to Zaccheus, he said, “ This day is SALVA-
 “ TION come to thine house,” Luke xix. 9. And
 thus it is whenever the Saviour is received into
 the heart of any poor sinner by faith : that day,
 that hour salvation is come to that soul. He who
 believes in Jesus hath salvation. It is meet and
 right that we should believe and speak after the

manner of the Hebrews. They called the Lord their SALVATION. Thus sung Moses and the children of Israel, "The Lord is become my SALVATION," *Exod. xv. 2.* "Though he slay me yet will I trust in him," said Job. Why? because he shall be my SALVATION, *Job xlii. xv. 16.* The Lord is my SALVATION, whom then shall I fear? says David, *Psal. xxvii. 1.* "Behold God is my salvation," What then? I will trust and "not be afraid," says *Isa. xii. 2.* "I will joy in the God of my SALVATION," says *Hab. iii. 18.* And says blessed Simeon, with Jesus in his arms, "mine eyes have seen thy SALVATION," *Luke ii. 30.* He saw Jesus, who is SALVATION unto the ends of the earth. "Neither is there salvation in any other," *Acts iv. 12.* Thus he who "believeth in the Son of God," is not merely put into a salvable state; it is not only possible that he may be saved; but he HATH salvation, he HATH everlasting life, *John iii. 16.* "He shall not come into condemnation, but is PASSED from death to life," says the Amen, our faithful and true witness, *John v. 24.* He is now passed from the sentence of condemnation of the law against sin, and from spiritual and eternal death as the consequence of sin, into that state of bliss and immortality, which our Saviour Jesus Christ hath brought to light through the gospel, *2 Tim. i. 10.* But while partial, mean, and contracted views of the salvation of Jesus are entertained in the mind, these depreciate his glorious work, and dishonour

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our Lord, as though he was only a part or condition, or merely the cause of salvation, to make it possible to us, and left it for us to effect and finish: this cherishes our unbelief, keeps up our pride, and contracts our love to him.

But when we are led to see Jesus as our infinitely perfect Saviour, and that glorious and everlasting salvation which he hath finished for us, whereby he hath saved us from all our sins. — O then our guilty fears subside — we rejoice in being delivered from a condemning law — from the wrath of God — from the curse of sin — from this present evil world — from our accusing, destroying adversary satan. For he saves us in the hour of death, and in the day of judgment — saves us from the miseries of hell — yea, he saves us, into the knowledge and love of himself, into a conformity to his image in holiness here, and into the full enjoyment of himself in glory hereafter; and all this perfectly, like himself, who is God. And the knowledge and comfort of this salvation he brings into our hearts, by his Spirit, and it is enjoyed by holding fellowship and communion with our Saviour by faith: in living by faith upon him, cleaving with purpose of heart to him, walking closely with him, and giving up ourselves to him. And therefore that our souls might be so happy, and that he might have the glory of all this, he speaks to us poor sinners in love: I, who am your Saviour and your salvation, say unto you, enter-

tain the most noble and exalted sentiments of my love and of my salvation in your hearts; and at my Table, REMEMBER ME. Lastly,

C H A P. XIV.

We are to remember Jesus as our JUDGE.

THE very thought of the day of judgment is enough to fill the human mind with dread and horror: for to a guilty malefactor, the name of a JUDGE is terrifying. But the name and the person of our Judge forbid our fears and revive our joys: and when faith realizes the view of judgment, it affords at once the most awful and delightful prospect. For it is "the SON OF MAN, who shall come
" in his glory, and all the holy angels with him,
" then shall he sit upon the throne of his glory," Matth. xxv. 31. That very person, the Son of man, who came to seek and to save us who were lost, shall judge us. The same Jesus, who "for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate: He who suffered and was buried, and the third day rose again according to the scriptures, and ascended into heaven, and sitteth on the right hand of the Father; even he shall come again to judge both the quick and the dead." And he himself hath laid before us the solemn process of that awful day: "And before him shall be gathered all nations; and he shall separate them

" one

“ one from another, as a shepherd divideth his sheep
 “ from the goats,” Matt. xxv. 32. Here is first, an
 universal gathering: all must stand before the judg-
 ment-seat of Christ. Next, a particular separation
 of Christ’s sheep from the devil’s goats, before the
 sentence of the Judge is pronounced: “ And he
 “ shall set the sheep on his right hand, but the
 “ goats on the left,” ver. 33. In the days of their
 flesh he had separated the sheep from the world,
 unto himself, and purified them, through faith in
 his name, as a peculiar people, formed for his own
 glory, and ZEALOUS OF GOOD WORKS. And now,
 lo, he is come to take them to himself. “ Then
 “ shall the King say unto them on his right hand,
 “ Come ye blessed of my Father, inherit the king-
 “ dom prepared for you from the foundation of
 “ the world,” ver. 34.

But were not these sheep once sinners? Had they
 not committed innumerable sins? Yes. But behold,
 here is not the least mention made of them. No,
 the judge, as God, is faithful to his own everlast-
 ing covenant promise, “ their sins and their ini-
 “ quities I will remember no more,” Heb. viii. 12.
 As man, “ he bore their sins in his own body on the
 “ tree — he remembers Calvary — there he made
 a full atonement for them all; and through this
 “ man was preached unto them the forgiveness of
 “ sins,” and by him all who believe were for ever
 justified, acquitted, and discharged FROM ALL
 THINGS, Acts xiii. 38, 39. And thus through his
 grace,

grace, as God-man and Mediator, they are brought to glory. They were the blessed of God the Father, according to his everlasting love. They were blessed with all spiritual blessings in Christ Jesus, according to his rich grace: they were “predesti-
 “nated to the adoption of children by Jesus Christ,
 “according to the good pleasure of his will,” Eph. i. 3, 4, 5. And now his good pleasure is fulfilled upon them, which was to give them the kingdom prepared for them from the foundation of the world; and they being prepared for the enjoyment of it, therefore the Judge saith, COME, INHERIT, POSSESS, and ENJOY IT.

O this precious word, from this most glorious Judge, COME! How sweet is it now to the faith of our weary minds, and heavy laden spirits, to obey his loving invitation, COME UNTO ME? And how joyful to find his gracious promise fulfilled, “I will give you rest,” Matth. xi. 28. But O, what a rapture of heavenly joy will fill our immortal souls, to hear that glorious sentence from the lips of our gracious Judge, “Come — be for-
 “ever with me — reign eternally in my presence
 “and kingdom.” Then shall be fulfilled those words which are now precious to our hearts,
 “The Lord is our JUDGE, the Lord is our LAW-
 “GIVER, the Lord is our KING, he will SAVE
 “us,” Isa. xxxiii. 22.

O Christian, canst thou look forward to nature's dissolution, “when the heaven shall pass
 “away

" away with a great noise, and the elements shall
 " melt with fervent heat; the earth also, and the
 " works that are therein, shall be burnt up" —
 Canst thou call to mind, that " the Lord himself
 " shall descend from heaven with a shout, with
 " the voice of the archangel, and with the trump
 " of God, and the dead in Christ shall rise first" —
 Canst thou think of the Lord Jesus, " being re-
 vealed from heaven, with his mighty angels, to be
 glorified in his saints, and admired, in all them
 who believe" — Canst thou think of the awful
 solemnity of that day, when the Judge in " flam-
 " ing fire shall take vengeance on them who know
 " not God, and obey not the gospel of our Lord
 Jesus Christ" — Canst thou read the doleful and
 bitter cry of such, " saying to the mountains and
 " rocks, fall on us and hide us from the face of
 " him who sitteth on the throne, and from the
 " wrath of the Lamb: for the great day of his
 " wrath is come; and who shall be able to stand?"
 Rev. vi. 16, 17. — Say, can you meditate on all these
 tremendous events, and not rejoice to remember,
 that your JUDGE is your SAVIOUR, — your KING,
 your HUSBAND, — your SHEPHERD, — your
 SANCTIFIER, — your ADVOCATE, — your PRO-
 PHET; — your HIGH PRIEST, — your JUSTI-
 FIER, — your REDEEMER, and your SURETY? Are
 you not then under infinite and eternal obligations
 to this precious Person, this God-man in one Christ?
 Are you not bound by every tye of love, to obey
 his loving voice, who saith, REMEMBER ME in my
 Supper

Supper at my table? ME who stand in such near relations, and sustain such dear offices for you. Blessed, unspeakably, and everlastingly blessed, is that man, who holds these twelve stars of the Redeemer's glory in the hand of faith; for he shall have "a crown of twelve stars upon his head" in heaven, Rev. xii. 1. Well might the apostle exhort, "Let the word of Christ dwell in you richly in all wisdom," Col. iii. 16. as though he had said, would you enjoy the peace of God ruling in your hearts, to which you are called in one body? let that precious word dwell abundantly in your hearts, which teacheth you the person, the offices, the work and salvation of Jesus. So shall he be endeared more and more to your souls, in every duty and in every ordinance which he hath enjoined you. Thus to know Christ is our greatest wisdom: to possess him our greatest riches: to confess him our greatest honour: and to remember him our greatest comfort.

Let us now proceed to the third general head proposed.

C H A P. XV.

The manner, in which the faithful do remember the Lord Christ at his table, according to the prescribed form of sound words used in the church of England.

AFTER some scripture exhortations are read, exciting to love and good works, and the alms for the poor are collected; the Communi-
cants

cants are called upon to join in praying, *for the whole state of Christ's church militant here in earth.* This is agreeable to St. Paul. "I exhort, that
 " first of all, supplications, prayers, intercessions,
 " and giving of thanks be made for all men: for
 " this is good and acceptable in the sight of God
 " our Saviour," 1 Tim. ii. 1, 3. Then the minister delivers this solemn exhortation: *Dearly beloved in the Lord, ye who mind to come to the holy Communion of the body and blood of Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread and drink of that Cup.*

The COMMUNION of the body and blood of Christ consists of two parts: first, those outward and visible signs, symbols, and tokens of bread and wine, which the Lord hath commanded to be received. Now these are in common to be dispensed to every one in the church of Christ, who professeth to believe in his heart, that Jesus is the Son of God, the Saviour of sinners: and therefore he trusts alone in his blood and righteousness for eternal life and salvation. And hence he looks by faith to the second thing in this holy COMMUNION, "the inward part or thing signified," namely, "the body and blood of Christ, which
 " are verily and indeed taken and received by the
 " faithful in the Lord's Supper." Therefore rightly to receive this holy Communion, is to perceive and understand, that more is implied in it,
 than

than barely to perform the outward act of eating bread and drinking wine: but that it is a spiritual act of the soul, looking through the visible signs, to partake of communion and fellowship with the Lord Jesus by faith, and to receive spiritual communications of divine blessings from him; to the
 “strengthening and refreshing of our souls by the
 “body and blood of Christ, even as our bodies
 “are by the bread and wine.” Now in this holy COMMUNION, believers partake of all things in COMMON in and with Christ their head and representative. All that our Lord did in our flesh, was upon our accounts. There is nothing which he suffered, but was for our sins. All his obedience was for our justification. His whole life, as man, in all his doing, suffering, and obeying, was to fulfil the will of his righteous Father, and to obtain eternal redemption for us. His Supper is the outward pledge of all this. When he is pleased in it to seal this truth upon our hearts, and to assure our consciences of our interest in him by his Word and Spirit, then it is a most joyful feast of love indeed to our souls: And therefore to partake of such precious blessings, in and with our head, we his members mind to come to this holy Communion. But,

Let us consider, “how St. Paul exhorteth all persons to try and examine themselves, before they presume to eat of that Bread and drink of that Cup.” The place alluded to is 1 Cor. xi. 28, 29.

“Let

" Let a man examine himself, and so let him eat
 " of that bread and drink of that cup. For he
 " who eateth and drinketh unworthily, eateth and
 " drinketh damnation to himself." Why so? The
 apostle assigns this single reason: " not discerning
 " the Lord's body." Here is one plain and easy
 rule for persons to try and examine themselves by.
 The single question rests here. — It is not, Have
 I never sinned? — Not, whether I am perfectly
 delivered from all sin, both of nature and practice;
 but as a poor, sensible sinner, Do I DISCERN, do
 I CONSIDER the Lord's body? Do I in mind and
 judgment discern by faith, that " a BODY was pre-
 pared for him?" Heb. x. 5. Do I see that our
 Lord really did assume a body of flesh? Do I be-
 lieve that his righteous Father truly did lay upon
 that BODY " the iniquity of us all?" Isa. liii. 6.
 that Christ actually " bore our sins in his own
 " body upon the tree?" 1 Pet. ii. 24. and that
 we are " sanctified unto God, by the offering of
 " the BODY of Jesus once for all?" Heb. x. 10.
 and that unless this TEMPLE OF HIS BODY had
 been destroyed, and raised up again the third day,
 we poor sinners must all have gone down to our
 graves in darkness, and our souls must have been
 sealed up in horror and misery, through a dreadful
 eternity? Do I discern and consider, that a'l
 which Christ did while in the body, was from love
 to sinners, and for their salvation? So that, to
 discern the Lord's body, is to behold by faith, the
 Lamb of God who taketh away the sin of the
 world,

world; and who hath instituted this feast in commemoration of his human body once broken, nailed to the cross, and pierced for our sins. And that as truly as I discern with the eyes of my body the visible elements of bread and wine; so do I really discern and consider, in the faith of my mind, that these are signs and tokens of the once living Body of Jesus, born of the Virgin Mary, crucified under Pontius Pilate, dead and buried; but now is raised again, and is an exalted, glorified BODY at the right hand of God, FOR US?

Now all this enters into the faith of a Christian; all this is implied in "discerning the Lord's body." Such a discernment would have prevented the evils complained of in the church at Corinth. Such a discerning or CONSIDERING (for our church useth the latter word instead of the former) is absolutely necessary to the mind and judgment of every communicant; because hereby sin is made hateful, Christ precious, and love and thankfulness to him are excited in the heart. Therefore, this is the fixed and invariable standard for communicants to try and examine themselves by, before they presume to eat of that Bread and drink of that Cup. For, indeed, without this, they can have no communion and fellowship with Jesus in this ordinance; but will rest in the bare external attendance upon it, and go away just as they came; without having their hearts engaged in it, and their affections attracted to Jesus by it: and then the end of it cannot

not

not be answered by such, even to, "shew forth the
 " Lord's death till he come." None can do this
 but such only as desire to be the trophies of his
 cross, the conquests of his LOVE, and the glory
 of his CROWN, that their "faith may be found
 " unto praise, honour, and glory, at the appearing
 " of Jesus Christ," 1 Pet. ii. 7. These the apostle
 describes, Eph. ii. 1. "You hath he quickened,
 who were dead in trespasses and sins." Quickened
 to a sense of their miseries as fallen creatures;
 and to know and feel their wants as sinners.
 Hence they see themselves under condemnation
 by God's holy law; destitute of a righteousness
 in themselves to justify them in his sight, and to
 screen them from his severe justice. For, "the
 " Scripture hath concluded all under sin that the
 " promise by faith of Jesus Christ might be given
 " to them who believe," Gal. iii. 22. this is the
 promise, "of eternal life, which God, who cannot
 " lie, promised before the world began," Tit. i. 2.
 Therefore they "flee for refuge to lay hold upon
 " this hope of eternal life set before them," Heb.
 vi. 18. As Jesus is this only hope, and their only
 refuge, to him they flee; on him they believe,
 crying with David, "Keep ME as the apple of the
 " eye: hide ME under the shadow of thy wings. —
 " How excellent is thy loving-kindness, O God
 " (Jesus) therefore I will put MY trust under the
 " shadow of thy wings," Psal. xvii. 8. xxxvi. 7.
 Here only they can be safe from the avenger of
 blood: in him alone they can be screened from the

wrath of divine justice: "for we have redemption
 "in the blood of Christ, even forgiveness of sins,
 "according to the riches of his grace," Eph. i.
 7. and in the everlasting righteousness of Jesus,
 "which is unto all and upon all them who be-
 "lieve, sinners are justified freely by his grace,"
 Rom. iii. 22, 24. Unless the mind be affected
 with one's state, as having "sinned and come
 "short of the glory of God;" and a real concern
 to be saved from the wrath of God, neither will
 sin be hateful in the sight, nor Jesus the Saviour
 precious to the heart; and therefore we cannot
 remember our Lord's love and salvation at his
 Table with thankfulness: we cannot shew forth
 his death till he come. The dead in trespasses
 and sins cannot praise thee, O Lord Jesus, but
 the living, the living, they shall rejoice in thy sal-
 vation, and give glory to thy name. This the
 faithful do. Such only shew forth the Lord's death.
 To do this, is publickly to declare, and openly to
 avow, from our consciences, before God, in the
 presence of angels, our fellow Christians, and to all
 the world; in the face of all opposition from with-
 out, and all discouragement from within ourselves,
 that the death of the Son of God hath perfectly
 finished our redemption and salvation: that we be-
 lieve in HIM, and alone depend on HIM, for the
 pardon of all our sins, the reconciliation of our
 persons, and the eternal justification of our souls:
 that we glory ONLY in our once crucified Lord
 and Saviour Jesus Christ; expecting in him, and
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through him, a gracious performance of all God's precious promises, settled in his everlasting covenant of grace made to us in Christ Jesus, and revealed to us in the word of the gospel, unto our compleat salvation: even "until our Lord shall come again to receive us to himself." And this faith of our hearts we confess, ratify, and confirm by receiving the Lord's Supper.

Hence it is most plain, that in such persons who do come to the Lord's Table, are necessarily implied these two things. 1st, A right knowledge of themselves, that they are born in sin: that they have committed sin: that they are not now free from sin, in a state of perfection; but are poor, weak, sinful creatures, who are daily liable to sin: are in themselves nothing but sin: are exposed to all the evil, the curse, and the misery of sin; yea, that they deserve it all too. And can do nothing of themselves to avert it neither. So that they do not entertain a good opinion of THEMSELVES; but rather of their STATE towards God, through faith in Christ Jesus. For, 2dly, they believe according to the Scriptures, that our Lord Jesus was delivered, (to death, and to the punishment of justice) for our offences, and was raised again for our justification." Rom. iv. 25. The belief of this, causes them to rest all their hope intirely on Jesus; and to make the life and death of Jesus all their plea with God, for the pardon of their sins, and the justification of their persons. So this faith for-

bids all self-righteous pleas, trust, and self-sufficient hopes in their hearts. While it makes Christ and his salvation exceeding dear and precious to their souls, it makes sin most exceeding sinful in their eyes, and hateful to their hearts. For they see such an infinite evil in sin, that nothing less than the blood of the Son of God could atone for its guilt, wash it away from their consciences, and reconcile them to God. Thus, by this faith, their minds are changed from self-righteous pride, to be abased in humility: their hearts are changed from the love of sin, to a delight in God: their lives are changed from the ways of sin, to the love of God and keeping his commandments: they are sorry for their past sins, and desire to serve God in newness of life. Now this is what our church calls “a true penitent heart and lively faith.”

C H A P. XVI

The necessity of a true repentance and a lively faith.

THE benefit is great, if, with a true penitent heart and lively faith, we receive that holy Sacrament. To sin against God — to reject the word of his grace and the Son of his love, through the unbelief and impenitency of our hearts this is natural to us all. But that precious LAMB OF GOD, who died upon the cross for our sins, is “exalted to be a Prince and a Saviour,” and he gives repentance to our hearts, and “the remission of our sins,” Acts v. 31. For he knows,

knows, unless the bitterness of sin is tasted in our hearts, our souls could never feast upon the sweetness of his love. When the Lord destroyed his people's enemies, and saved their souls alive, he instituted the PASSOVER. The Paschal Lamb was to be killed : it's blood sprinkled : it's flesh roasted with fire, and eaten with BITTER HERBS." Exod. xii. 7, 8. This was a type of the salvation of Jesus, who was "THE LAMB without spot, fore-ordained before the foundation of the world, to be slain for us;" that his precious blood might be sprinkled upon our hearts, to cleanse us from an evil conscience, defiled with the guilt of sin. He was also first roasted with the fire of God's wrath, and his flesh is to be eaten by us, in his Supper, in memory of his love, with the bitter herbs of repentance. This is to remind us of what we are, how evil and bitter a thing sin is ; and to loath ourselves as the subjects of it. And in this we experience the divine love of God, the Holy Ghost THE COMFORTER. Rather than we should perish in our sins, he makes us sick of them, and of ourselves on account of them. For " he convinceth us of sin : " of the sin of our nature : the sin of our lives ; and of the cursed evil of that heart-sin of UNBELIEF. O then, when we see its fatal malady, we bemoan ourselves : our minds are changed concerning ourselves. We heretofore thought we were whole, and had no need of a Physician for our souls : we had no doubt of our state : we had no fear but we should be saved, as well

as

as the best. Now the scene is changed : our language is altered : we cry out, undone, undone — we have sinned : woe unto us — we shall perish. But no : there was LOVE in the conviction : there is comfort in its issue : for this is the work of THE COMFORTER. He GLORIFIES Jesus in all this : he “ takes of the things of Jesus, and shews them unto us.” When we cry, What must we do to be saved ? he leads us to view by faith “ the Lamb of God, who taketh away the sin of the world,” as revealed in the word of the gospel. Then, like Saul, when he saw the glory of Jesus, “ behold we pray.” we cry unto him, “ Son of God, we beseech thee to hear us.” “ O Lamb of God who taketh away the sins of the world ; have mercy upon us.” — Grant us thy peace. Graciously hear us, O Christ ; graciously hear us, O Lord Christ.” But how often have we uttered these prayers of our Church, in form and custom ! Now they are indeed the very prayers of our hearts. For we feel sin now in our consciences : we cannot rest under its burden : we pray the Son of God to take it away. And unless Christ hears us, and hath mercy on us, and grants us his peace, O alas, we cannot be happy. For now we know ourselves, we confess from our very hearts, that we are indeed MISERABLE SINNERS. But glory to Jesus, he is a most precious Saviour, to the most wretched, and the most miserable sinners who come unto him. And glory to the grace of the Holy Spirit, who reveals him as such in the word, and who breaths desires in our hearts,

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hearts, to look to him, and call upon him, to be saved by him.

For though God the Father in his everlasting love gave his Son to us; and though Jesus from his amazing grace gave himself for us; yet such is the pride of our hearts, the blindness of our understandings, and the rebellion of our wills; that we should never come to a throne of grace to sue for mercy; nor to the feet of Jesus for salvation, confessing our misery as sinners, expecting relief as insolvent debtors, and impoverished beggars; looking to be "justified freely by God's grace," and saved fully and wholly by the precious blood and perfect righteousness of the Son of God. No. Indeed, we should be quite thoughtless of our undone state; totally unaffected with a sense of our sins, and utterly regardless of our precious souls; unconcerned about God's love to us, and Christ's propitiation for our sins; yea, in this thoughtless, unaffected way, every one of us would certainly go on, to fill up the measure of our iniquity, till death overtook us: hell opened to receive us; and our precious, our immortal souls, were doomed to eternal misery, as the just desert of our sins.

But it is the love and grace of the eternal Spirit that prevents this. Glory to him for a penitent heart and a lively faith. These are inseparable. They are both his heavenly gifts. He makes

makes our hearts penitent, not to make us miserable, but to be happy in the joys of a lively faith in Jesus. And this lively faith keeps up the penitence of our hearts: for it keeps Jesus in our view and in our hearts; and while we cleave to him, and walk close with him, and live by faith on him, sin loses all its bewitching charms; our hearts are broken on the account of it: our minds are exercised upon the most bitter sufferings of our Lord for it. Hence we mourn because we still find ourselves the subjects of its evil and defiling nature; which is so contrary to the love and purity of our dear Lord. So long as we have need of faith, we shall have need of penitent hearts. A lively faith in Jesus works a penitent heart before him: and thus pride and sin are kept down: the sinner is kept humble at his feet; and so he is made MEET to come to his Table in peace and love, with thankfulness, to the Saviour. Thus a penitent heart turns from sin and self, and by a lively faith embraces Jesus and salvation. See then the necessity of these graces, in order to come worthily to the holy Communion. Consider, O ye saints of God, ye disciples of Jesus, to whose grace ye are indebted for them, and give the eternal Spirit the glory of them. But are you ready with David to say, "mine enemies are lively?" Psal. xxxviii. 19. Remember, a lively faith draws all its strength and comfort from "the lively oracles of God."

C H A P. XVII.

The great benefits such partake of.

WE spiritually eat the flesh of Christ, and drink his blood." Repentance and faith give a relish for this divine food. But, O what a mystery of love and grace is this! What a rich feast is here for spiritual minds! O the consolation and joy of faith! That we poor miserable sinners, who, as it were yesterday, were gone from our Father's house, spent our substance in sin and folly — brought ruin and destruction upon our souls — daring the most High with our provocations; that we returning prodigals, who deserve to feed with swine, or perish with hunger, yea, to lift up our eyes in torment, and cry for a drop of water to cool our parched tongues, yet have to-day the richest dainties set before us. What? Angels food? No: infinitely more rich. For it is the flesh and blood of God's only and well-beloved Son. But,

Never did angels taste above,
Redeeming grace and dying love.

Here is the work of faith, ever to be exercised upon the word of the Lord: for he saith, "Who so eateth my flesh and drinketh my blood HATH eternal life, and I will raise him up at the last day," John vi. 54. This declaration of our church is the

the word of Jesus. Says our church, we SPIRITUALLY eat, &c. Faith looks not to carnal, but spiritual objects. We believe, that as truly as the bread is given us to eat, and the wine to drink, "without money, and without price;" so verily did the Son of God FREELY give his body to be crucified, and his blood to be shed for our sins; and he now as FREELY gives us his flesh and blood to be the food of our souls. And he assures us in the truth of his word, that "his flesh is meat indeed, and his blood is drink indeed." Faith realizes this to the heart. Hence a lively hope springs up in the soul, that we sinful dust and ashes, whose bodies must shortly go down to the silent grave, yet, that we have eternal life in Jesus, and he will raise them up again at the last day. Then our bodies shall be fashioned like unto Christ's glorious body. Never to know sin, or sorrow, any more for ever. O what an almighty God is our Saviour! blessed are they who believe. "There shall be a performance of all those things which he hath spoken. With Jesus our God nothing is impossible." Again, "*We dwell in Christ, and Christ in us.*"

This is also a divine truth. Saith our Lord, "He who eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." John vi. 56. O blessed mutual inhabitation! All believers are united to Christ. As every member of the natural body, is united to, and dwells in that body; so every

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every member of Christ's mystical body is united to and dwells in him. We dwell in his heart by love; infinite everlasting love. Just as any object which is very dear to us dwells in our minds and affections, so the objects of Christ's love dwell in him. We dwell in the love of his heart from all eternity. Therefore he came in time to seek and to save us. Through his whole life upon earth, we dwelt in his thoughts and affections. Those we love are most in our hearts, uppermost in our thoughts, and are the subjects of our prayers. Thus we were with Jesus. See his most affectionate prayer for us, even before we had a being. "Neither pray I for these alone (his apostles and then living members) "but for them also, who "shall believe in me through their word," John xvii. 20, in every period of time, to the end of the world. Here, O believer, weak believer; yea, the weakest of the weak, even thou art remembered and included. Art thou often wishing to know, whether thou art an object of Christ's love? Dost thou believe on the Son of God in thine heart, according to the word? Here then is an answer to thy doubts. Thou art remembered, by thy Lord, yea, just as though he had called thee by thy very name.

Did we not dwell in Christ's heart by love, when he hung upon the cross? Else why his bitter agonies and painful death? Why the doleful cry from his dying lips? Why his precious death and

burial? All was in love to us: all was for our sins, and to save us. For "by his stripes we are healed." We so dwell in him, that he loved us more than his own life; for as MAN, he laid down his life for us. Now he is in his own kingdom in glory, hath he forgot us? O no! his love is still the same. All the floods of wrath he suffered could not quench his love, nor wash away our names which were written upon his loving heart. He still lives. He ever loves. He for ever prays "in the presence of God FOR US." He sympathizes with us in our sorrows. He is touched with a tender feeling of our infirmities. He has compassion on us: for he declares, "He who toucheth you toucheth the apple of my eye," Zech. ii. 8. A once bloody minded Saul could ~~not~~ worry and destroy his beloved sheep, but he feels it, and calls from heaven, "Why persecutest thou ME?" In all our afflictions he is afflicted. He is the angel of God's presence to save us. In his love and in his pity he redeemed us; and he bears us and carries us all our days on earth, till he brings us to himself in glory. See then how we dwell in Christ by LOVE.

And Christ in us. How doth he dwell in us? Verily by FAITH. "To as many as RECEIVED him, to them gave he right to become the sons of God; even to them who BELIEVE on his name," John i. 12. What is his name? JESUS, the Saviour, EMANUEL, God with us, God in our

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flesh. We welcome his name, his person, his offices, his work and salvation into our hearts by faith with joy. God and man in one Christ, dwells in our minds, and our affections; our thoughts, are exercised upon HIM: we see no one like HIM. "He is our beloved and our friend." Do we each of us see ourselves as "the CHIEF of sinners?" Lo, our beloved is the chiefest among ten thousand: he is altogether lovely;" in all that he is in his person TO us, his salvation FOR us, and his work IN us. For he dwells in us by his Spirit. He bears witness of Jesus to our hearts. He glorifies Jesus in our affections, as our atoning sacrifice — THE LORD OUR RIGHTEOUSNESS — our living head and representative — our prevailing intercessor — our loving King to rule in and over our hearts and lives. Thus Christ dwelleth in our hearts, THE HOPE OF GLORY. Therefore we come to his Table and confess this, to glorify and praise him for this: to receive the tokens of his love: expecting in them to enjoy more sensible communion with him: that our faith may be strengthened by him: our love inflamed to him: our hope in him invigorated, our affections more set on him, and that our lives may be more devoted to his service on earth, till we come to enjoy him in glory. Thus "to them who believe Christ "is precious," 1 Pet. ii. 7. Therefore we can never speak too highly of "precious faith;" we can never extol it too much. Those who think we can, are strangers to the nature of CHRISTIAN FAITH.

FOR CHRIST DWELLS IN OUR HEARTS BY FAITH, Eph. iii. 17. But they think faith is a mere notion in the head, common to all professors, and don't see that it embraces Christ in the heart, and is the very source and spring of all GOOD WORKS. For works which flow not from faith, however specious they appear to man, yet, says our church, THEY ARE NOT PLEASANT TO GOD — THEY HAVE THE NATURE OF SIN, Art. 13. Sin has not the dominion over us; because Christ's love dwells in us; and our hearts are purified by faith. See then how Christ dwells in us by faith.

Again, *We are one with Christ, and Christ with us.* As God and man are one Christ; as soul and body are one man; so Christ the head and all his believing members make up one mystical body. I in them and thou in me, that they “may be made PERFECT IN ONE — thou hast LOVED THEM, as thou hast LOVED ME.” Thus prays our loving Lord to his loving Father, for all his beloved members, John xvii. 23. O the inscrutable mystery of this oneness of Christ and believers! O the insurmountable heights of the love of God to us in Christ Jesus! That God the Father should love us at all, is joyful to know; but that he should love us with the very same infinite, everlasting, unchangeable love, with which he loves his only begotten son, O this indeed “passeth knowledge!” But this is a revealed truth. Therefore this is the most joyful object of our faith. All is because we are ONE WITH CHRIST

AND

AND CHRIST WITH US. "He took the manhood into God." Hence "both he who sanctifieth, and they who are sanctified, are all of ONE." Of one nature: of one Father: of one body: partakers of one spirit: of one covenant: of one inheritance: "wherefore Christ is not ashamed to call us, fallen creatures, us miserable sinners, BRETHREN: "Saying, I will declare thy name unto my brethren," Heb. ii. 11, 12. Love is the name of our covenant God and Father, for GOD IS LOVE, 1 John iv. 8. He views us in his Son: one WITH his Son: and so loves with the same love as he loves his Son. We know the love of the Father, because Jesus hath declared him to us. All other pretended knowledge of God, is but the pompous ignorance of men. The Father's love is manifested to us IN the Son; and being ONE with the Son, the Holy Ghost sheds the love of God abroad in our hearts, and "fills us with all joy and peace IN "BELIEVING," Rom. xv. 13. Our Lord and head hath instituted the holy Communion as a standing memorial to all his members, of our ONENESS with him, and of the Father's love to us IN him. He inwardly nourishes our souls up to eternal life by his blessed body and blood: of this, the holy Sacrament is the outward sign and seal. So our church declares, Art. 25. "Sacraments ordained of Christ be not only badges or tokens "of Christian men's profession; but rather they "be certain sure WITNESSES and effectual SIGNS "of grace, and God's good-will towards us, by the

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which

“ which he doth WORK INVISIBLY IN US, and
 “ doth not only quicken, but also strengthen, and
 “ confirm our faith in him.” Of being ONE with
 him, “ members of his body, of his flesh, and
 “ of his bones,” Eph. v. 30. See then how we
 are one with Christ and Christ with us.

C H A P. XVIII.

The danger of unworthy receiving.

THE minister having declared the exceeding
 great and precious benefits, which are part-
 took of by true penitent hearts and a lively faith,
 next proceeds to admonish of the contrary evils.
*So is the danger great if we receive the same unwor-
 thily; for then we are guilty of the body and blood of
 Christ our Saviour; we eat and drink our own dam-
 nation, not considering the Lord's body; we kindle
 God's wrath against us, we provoke him to plague us
 with divers diseases and sundry kinds of death.*

Awful sentences! Not mere human declara-
 tions; but are of divine inspiration. Thus speak-
 eth St. Paul, 1 Cor. xi. What doth the apostle
 and our church mean by receiving UNWORTHILY?
 Who is worthy in the strict sense of the word,
 to claim the blessings which the Lord hath to be-
 stow? What poor sinner dare presume to approach
 the Lord, and say, I am worthy, I am deserving
 of thy favours? Verily, such a thought cannot be
 entertained in the heart of a real Christian. He

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knows it springs from pride: he hates it: for it is an abomination to the Lord. We must all plead with Jacob, "I am not WORTHY, O Lord, of the least of all thy mercies; and of all the truth which thou hast shewed unto thy servant," Gen. xxxii. 10. Even St. Paul, who says, "He who eateth and drinketh UNWORTHILY," &c. he testifies of himself, of "sinners I am the chief," 1 Tim. i. 15. And, "I know that in me, that is in my flesh, dwelleth no good thing," Rom. vii. 18. In what then consisted his WORTHINESS? And the very communicants declare to the Lord, in the words of our church, *We are not WORTHY so much as to gather up the crumbs under thy table.* What kind of worthiness do they possess? So that it is plain a real worthiness, such as implies merit, or desert in ourselves, is not here meant. Yet, there is a proper sense or meaning of the word, in which all who come to the Lord's Table must come, or else they come unworthily. This consists in the mind being disposed, or made MEET, as is expressed in this Exhortation. It is easy to observe, that the whole stress which the apostle and our church lay, in regard to this matter, is upon these words, NOT DISCERNING, NOT CONSIDERING THE LORD'S BODY.

The want of this renders persons unmeet for the Table of the Lord, and causes them to receive the Sacrament unworthily. For to DISCERN and CONSIDER the Lord's body, is absolutely necessary
to

to a worthy partaking of it. This prevents persons from receiving unworthily, and incurring those dreadful evils which are denounced. For this puts the soul into a right frame for this ordinance. But this has been in some measure spoken to already. Yet in humble hope, that the Lord may be graciously pleased to make a word more, even from me, who am less than the least of all, of use to detect what is wrong, and to the comfort of doubting and drooping minds; therefore I would enlarge a little more on this most essential point.

There are spiritual as well as natural objects to be discerned by us. This is plain from Scripture and the nature of things. For the apostle saith, "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them." Why so? "Because they are SPIRITUALLY DISCERNED," 1 Cor. ii. 14. Let us apply this to the discerning our Lord's body in the Sacrament.

The natural man, as Mr. Burkit observes on this place, "is one who acts only by the principles of human reason and worldly wisdom; who tho' well furnished with intellectual and moral improvements, is yet destitute of the ENLIGHTENING SPIRIT, AND THE RENEWING GRACE OF GOD." Such persons who come to the holy Communion, can see nothing of the spiritual end of this institution. They look no farther than the outward ordinance:

ordinance : they see nothing more in it, than the visible signs of it : these they receive : with these are contented. They think they have done their duty. Conscience is satisfied. The duties they perform build them up in self-righteous confidence. They trust that these will recommend them to the favour of God, and entitle them to salvation. Hence such think all is well. Now this St. Paul calls “ having the form of godliness, but “ denying the power thereof.” 2 Tim. iii. 5. For, the heart of such a professor, doth not know with St. Paul, that “ the law is spiritual,” but that he is “ carnal, sold under sin.” Rom. vii. 14. Hence he doth not “ DISCERN and CONSIDER the Lord’s body,” as once crucified on the cross for our sins ; and as now given to us in the sacrament, to be the food of our souls through faith. The eye of his mind seeth not the Lord, our Saviour : his faith fixes not on him as the hope, the only hope of his soul : the love and affections of his heart go not out after him : therefore Jesus gets no glory of his cross and sufferings from such communicants. And where the heart is not right with Jesus, the life is not agreeable to his will. Such souls can get no profit in this ordinance. Of such our church declares, “ The wicked and such as be void of a “ LIVELY FAITH, although they do carnally and “ visibly, press with their teeth (as St. Augustine “ saith). the sacrament of the body and blood of “ Christ, yet in no wise are they the PARTAKERS “ OF CHRIST ; but rather to their condemnation

“ do

“ do eat and drink, the sign or sacrament of so
 “ great a thing.” Article 29. The church here
 defines, who are **THE WICKED**. Observe, they
 are not distinguished, as guilty of gross and abo-
 minable sins, but “ as void of a **LIVELY FAITH**.”
 therefore, are in no wise “ partakers of Christ.”
 Again, Art. 28. “ The Supper of the Lord, is a
 “ sacrament of our redemption by Christ’s death :
 “ insomuch, that such as rightly, worthily, and
 “ with **FAITH**, receive the same, the bread which
 “ we break is a partaking of the body of Christ,
 “ and likewise the cup of blessing is a partaking
 “ of the blood of Christ.” — “ The body of
 “ Christ is given, taken, and eaten in the Supper,
 “ **ONLY** after an **HEAVENLY AND SPIRITUAL**
 “ **MANNER**. And the mean whereby the body of
 “ Christ is received and eaten is **FAITH**.” Thus,
 scripturally speaketh our church. Would God,
 that all who profess to be members thereof, would
 solemnly, as in the presence of a heart-searching
 God, consider this, and examine themselves, as to
 this momentous point, before they presume to
 come to the Lord’s Table. Is the body of Christ
 eaten in the Supper, **ONLY** after an heavenly and
 spiritual manner? Is a **LIVELY FAITH** the mean
 or medium, by which it is received and eaten?
 Are all such as are void of this faith, **THE WICK-**
ED, who only receive the signs, but are not par-
 takers of Christ? Am I then worthy? Am I
 rightly disposed to receive the Supper of the Lord?
 for it rests upon this single question, Have I re-
 ceived

ceived this heavenly, this spiritual gift, **PRECIOUS FAITH**? Do I believe, that the Son of God is the **ONLY** Saviour, for guilty, lost sinners to trust in for salvation? Do I see in the history of the life and death of Jesus Christ, such a wonderful display of the glorious love, the infinite wisdom, and the rich grace of almighty God to sinners, as forbids despair, encourages hope, attracts my heart to Christ, and kindles desires to love God; and to be a willing disciple of our blessed Saviour? And am I now going to his Table, in hopes of finding fellowship with Christ, and feeding upon Christ in my heart, by faith, with thanksgiving? If so, this is truly to **DISCERN**, this is rightly to **CONSIDER THE LORD'S BODY**. Let not such souls write bitter things against themselves, nor draw harsh conclusions upon themselves, from the solemn, yet absolutely necessary, declarations of our church. For they are not levelled against them: they are not intended to "break the bruised reed, nor to quench the smoking flax:" not to distress weak faith, deject trembling hearts, nor to disquiet doubting minds, and contrite spirits, who seek Jesus sorrowing. Our Saviour would not have it so. But he saith, "to this man will I look, even to him who is poor, and of a contrite spirit, and who trembleth at my word," Isa. lxvi. 2. "For, (hear, O ye poor sensible sinners, and be comforted) thus saith the high and lofty One who inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also who
 " is

“ is of a contrite and humble spirit,” even to this blessed end, “ to revive the spirit of the humble, “ and to revive the heart of the contrite ones,” Isa. lvii. 15. Are we then sick of sin? Are we sick of ourselves as the subjects of sin?

“ Where then say boast of immortality?
I boast it still, tho’ cover’d o’er with guilt:
For guilt not innocence his life he pour’d;
If sick of folly I relent; he writes
My pardon free, with that inverted spear
(A spear deep-dipt in blood) which pierc’d his
side.”

NIGHT THOUGHTS.

Blessed be God, we may truly pronounce of such sin-sick souls, what Jesus did of Lazarus, “ this sickness is not unto death, but for the glory of
“ God, that the Son of God might be glorified
“ thereby.” John xi. 4 For the Spirit “ con-
“ vinceth our hearts of sin,” that he may glorify
Jesus in our hearts by faith. “ He taketh of the
things of Christ, and sheweth them unto us, that
we may glory in Christ’s love to us, and his salva-
tion for us.” Therefore such should come to the
Lord’s Table, to glorify Christ; and to praise God
the Father for his unspeakable gift of his beloved
Son; in spite of all objections and discouragements to the contrary. For thus in obedience to
the institution and command of Jesus, they may
expect to enjoy the communion and comfort of
God the Holy Ghost.

But without this inward discerning and considering the Lord's body, the minister declares, *we are guilty of the body and blood of Christ.* How are any thus guilty? The Papists are guilty of the body and blood of Christ in supposing, that these are actually changed into the real substance of the creatures of bread and wine. This is to dishonour and undeify the Lord of life and glory. This destroys the very nature of this ordinance. So those who protest against this error of transubstantiation, are also guilty of the body and blood of Christ, who as it were deify the outward elements of bread and wine, so as to put such trust and confidence in the bare act of receiving the outward signs, as if nothing more was intended by this institution. For they conclude, because they have been at the Lord's Table they are real Christians; their state is safe; their sins are pardoned; and they have made their peace with God. This also is to change the nature of this ordinance. The life of Jesus is not manifest in such. They have no spiritual view of him. They trust to their duties instead of trusting in him. They have no right knowledge of him in their understanding; true belief of him in their hearts; real love to him in their souls, nor devotedness to his glory in their lives. They live just as the rest of the world do—Strangers to the spiritual joys of Christianity, and seeking all their happiness from the objects of sense. Hence, some such communicants (awful to mention!) live in gross sins, fulfilling the lusts of the flesh.

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Now

Now surely all such are guilty of the body and blood of Christ in coming to the Lord's Table. For they in the full sense are guilty of a wilful breach of the third commandment, "Thou shalt not take the name of the Lord thy God in vain." And the Lord declares, he "will not hold them guiltless, who take his name in vain." But this they actually do in the words of the Communion Service. They beseech the Lord, "to cleanse the thoughts of their hearts by the inspiration of his holy Spirit, that they may perfectly love him, and worthily magnify his holy Name." When alas! they had no real desires of heart, perfectly to love the Lord; no solicitous concern to magnify his Name in their lives; nor any real belief in their minds of any such thing as the INSPIRATION OF HIS HOLY SPIRIT. Again they confess unto the Lord, that they "bewail their manifold sins and wickedness — that they earnestly repent, and are heartily sorry for their misdoings — that the remembrance of them is grievous, and the burden of them is intolerable." — They cry for mercy and grace, "ever hereafter to serve and please God in NEWNESS OF LIFE." — But if their hearts have not felt what they confess of sin, and their desires go not with their lips, to be saved from sin, and to walk in newness of life, what is all this, but to take the name of the Lord in vain? Is it not to be guilty of the body and blood of Christ? Is it not to receive without any inward reverence of mind and

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godly fear of heart? Verily such are condemned for what they do. Their own act testifies that they are guilty: "they eat and drink their own damnation; or rather CONDEMNATION: for the word is not used by the apostle, nor our church, to express eternal DAMNATION; as is plain from what follows, both in the apostles writing and the church's declaration; "they provoke God to plague them with divers diseases "and sundry kinds of death." Then follows,

C H A P. XIX.

A solemn charge to self examination.

JUDGE therefore yourselves, brethren, that ye be not judged of the Lord. Repent you truly for your sins past: have a lively faith in Christ our Saviour: amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of these holy mysteries.

Self judging is a means to prevent self deceiving. This our church requires, as absolutely necessary for a right receiving of the Lord's Supper. For impenitent persons are unfit for the Table of the Lord. Those who are void of a lively faith in Jesus, are not proper subjects for it. A life of sin is contrary to the holy nature of it. An uncharitable heart, and an unforgiving spirit, quite unfit for this feast of love. Now after so faithful a charge, should we not, IN THE JUDGMENT OF CHARITY, conclude, that no one would presume

sume to come to the Table of the Lord, without
 "repentance for their former sins, a stedfast pur-
 "pose to lead a new life, a lively faith in God's
 "mercy thro' Christ, a thankful remembrance of
 "his death, and charity with all men?" But sup-
 pose such do come, (and indeed it is to be feared
 and lamented, that there are too many of this num-
 ber, not only in our church, but in others also)
 what then? Will any infer from hence, that the
 church of England is not a church of Christ?
 That the Lord's Supper is not duly administered
 there? That there are none of Christ's real members
 who do communicate there? Indeed a revival of
 the ancient discipline of the church, is much
 wished for by the godly among us; and is it not
 too much neglected in other churches also? Still
 there are doubtless, a very great number of mem-
 bers of the established church, who "worship
 "God in the spirit, rejoyce in Christ Jesus, have
 "no confidence in the flesh;" and also adore the
 gospel of Christ in their lives. But if any think
 otherwise, and would cavil and dispute about out-
 ward modes and ceremonies, and seem to be con-
 tentious; we say with the apostle, "we have no
 "such custom, nor the churches of God."
 1. Cor. xi. 16. If they cannot abide with us,
 but think their souls will prosper more elsewhere,
 let them depart in peace. We have no artillery
 of anathemas, like the church of Rome to dis-
 charge against them. Jesus our master hath taught
 us better. We intirely agree, as touching un-
 worthy

worthy communicants with a learned Expositor, who is minister of a dissenting church. In regard to the unworthy members in the church of Corinth, he says, "Let it be observed that such an one is said to eat and drink this judgment or condemnation to HIMSELF, and not to another. He is injurious to no body but HIMSELF. This may serve to make the minds of such EASY who are not so intirely satisfied, with some persons who sit down with them at the Lord's Table; when they consider it is to their own injury, and not to the hurt of OTHERS, they eat and drink, not discerning the Lord's body." See Dr. Gill on 1. Cor. xi. O then let us be concerned to fix the eye of our faith more steadily on the Master of the feast! If we see any whom we think unworthy guests, let us JUDGE OURSELVES: if grace has made us to differ, let us give our Lord the glory; and let us look on others, not with a censorious eye of contempt, but of pity and prayer. For what have we, which we have not received? We have no cause for boasting; it is excluded by grace.

For what gives any poor sinner a right to the table of the Lord? Verily the Lord's gracious invitation. What gives a title to the benefits and blessings of it? Our Lord's free and gracious promises. How are any made meet to partake of these holy mysteries? Truly we must each unite with the Apostle. "by the grace of God, I am what I am," 1 Cor. xv. 10. Have I precious FAITH? "It is the gift

of God" Ephes. ii. 8. Have I true REPENTANCE? Jesus is exalted, he bestowed it, Acts v. 31. Have I charity or love? It is a "fruit of the " spirit," Gal. v. 22. "It is an excellent gift, " poured into my heart by the Holy Ghost." Do I " follow after holiness?" It is because " Christ is made of God sanctification unto me." 1 Cor. i. 30. What is the end of coming? To remember [the love of Jesus in becoming the Saviour of sinners, and in dying for sin: to feed on him by faith, while we obey his will: to shew forth his death till he comes, that we may grow up more in the grace which is in him, and in the knowledge of him in our hearts; that so we may glorify him more and more, with our lips and in our lives. Thus are we to judge ourselves. To judge concerning our state, in Jesus, as to our faith, repentance, love, and obedience.

C H A P. XX

An earnest excitation to praise and thanksgiving.

AND above all things, ye must give most humble and hearty thanks to God the Father, the Son, and Holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ both God and Man, who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life.

Here

Here observe, 1. The reason why the church so frequently insists, that FAITH is absolutely necessary, to make any one a meet partaker of this ordinance. For as faith begets love to God, and works by love to him, so it is the source and spring of praise and thanksgiving to him.

2. The object of the Christian faith is, God in trinity, God engaged in covenant love, and everlasting faithfulness to redeem, justify, and glorify us miserable sinners. Therefore,

3. The Father, Son, and Holy Ghost, are to be equally praised and adored for our redemption. God the Father's love is the first source of it. He so loved us, that he gave his Son to us. God the Son in human flesh, "God and Man in one" Christ gave himself for us, and by his death upon the cross, hath obtained eternal redemption, both of our captive souls and our forfeited inheritance. And God the Holy Ghost enlightens our understandings, regenerates our hearts, and leads us to Jesus for salvation; and seals us through the faith of Jesus unto the day of redemption. And O ye faithful! To heighten your love, to animate your gratitude, and to quicken you to praise: Consider,

4. The cross and passion of our Saviour Christ both God and Man. O what a depth of deepest humility! What a scene of direful suffering, and
of

of greatest love ! There Christ the ransom paid.
 The ransom infinite he fully paid. Yes, and what
 exalts the bounty more, 'twas paid for us : Us
 sinners against God's holy laws : Us rebels against
 God's government : Us " enemies to God in our
 minds." For " in due time Christ died for the
 UNGODLY." Rom. v. 6. died in greatest agonies,
 the most accursed death of the cross.

" Sun ! didst thou fly thy Maker's pain ? or start
 At that enormous load of human guilt,
 Which bow'd his blessed head ; o'erwhelm'd his
 cross,

Made groan the center, burst earth's marble
 womb

With pangs, strange pangs ! deliver'd of her
 dead :

Hell howl'd : and heav'n that hour let fall a tear :

Heav'n wept, that man might smile, heav'n
 bled that man

Might never die."——

Sinners believe, adore, rejoice and love, for,

" To man the bleeding cross has promis'd ALL ;

The bleeding cross has sworn eternal grace ;

Who gave his LIFE, what GRACE shall he deny ?

See'st thou O sinner ! Where hangs all our
 hope ?

Touch'd by the cross we live."——

" Live not unto ourselves, but unto him who

" died for us, and rose again." Ever view them

O soul the sovereign cure of death, the eternal
source of life, "God and Man in one Christ,"
on the accursed tree.

"There hangs all human hope: that nail sup-
ports

Our falling universe: that gone we drop;
Horror receives us."——

O what a groan was there! A groan not his,
He seiz'd our dreadful right, the load sustain'd;
He heav'd the mountain from a guilty world.

O with what transports of soul, in the views of
faith may we cry out!

"With joy, with grief the healing hand I see;
The skies it form'd, and now it bleeds for me.

—— Survey the wond'rous cure;
And at each step, let higher wonder rise!

Pardon for infinite offence! And pardon
Thro' means that speak it's value infinite!

A pardon bought with blood! With blood
DIVINE!

With blood divine of HIM I made my foe!
Persisted to provoke! Tho' woo'd and aw'd,
Blest and chastis'd a flagrant rebel still!

A rebel 'midst the thunders of his throne!
Yet for the foulest of the foul he dies.

Bound ev'ry heart! And every bosom burn!

O what a scale of miracles is here!

Hail heav'n! All lavish of strange gifts to men!

Thine all the glory, man's the boundless bliss.

NIGHT THOUGHTS.

And

And, 5. To keep down the risings of pride, remember what you were by "nature, the children of wrath, even as others," Ephesians ii. 3. The deplorable condition you were in; you "lay in darkness;" without sight of your danger; without light to see your own misery. For you were even IN THE SHADOW OF DEATH. Your eternal state was suspending on the slender thread of life. Had it been possible for that to be broken ere your spirits had been translated into the kingdom of God's dear Son, your souls must have sunk from the shadow of death into the gulph of eternal death itself. Yet you were quite easy and thoughtless. O can you look back upon your miserable estate without shuddering to see what you have escaped? Can you behold the love and grace of the holy Trinity without most humble and hearty praise? Can you look forward to the heavenly world with hope of enjoying God your Father, Christ your Redeemer, and the Holy Ghost your Sanctifier, without joy and gratitude? For you are not only delivered from your depths of misery, but raised to the heights of mercy.

6. *Redemption by the death and passion of Jesus, is to make us miserable sinners the children of God, and exalt us to everlasting life.* To make us children of God! Consider this exalted blessing. By nature we are not the sons of God; but the children

children of wrath. It is by the free favour of God's adopting love we are put among his children. We could do nothing to deserve this. But Jesus hath redeemed us to this blessed privilege. O the amazing wonders of his Redemption! What a glorious change doth it make in our state! What exalted privileges doth it bring us to the enjoyment of! For, "we are by nature the children of wrath even as others:" we are MISERABLE SINNERS, as well as others. Our carnal minds are enmity against God's law. And our lives and practices were contrary to God's commands like others; yet that such rebels should be made his beloved, his adopted children, O what sovereign love! O what special grace is this! One is almost ready to say, How can this be? Surely this news is too good to be true. One can scarce believe it for joy. Ah, we are indeed too slow of heart to believe the truths of our God, and the love of our Saviour. Hence our hearts are so cold to the love of him, and our praises to him too oft freeze on our lips. Had not Jesus obtained this blessing: did not the spirit of truth bear witness to it in the word, then indeed to believe it would be bold presumption: but now, to reject it is criminal unbelief. The beloved disciple ushers it in, with BEHOLD, take special notice, dwell with delight upon it, O ye sons of fallen Adam. "Behold, what manner of love the Father hath bestowed upon us, that we should be called THE SONS OF GOD," 1. John iii, 1. So the Psalmist

in admiration breaks out, "Who is like unto the
 " LORD our God who dwelleth on high? Who
 " humbleth himself to behold the things that are
 " in heaven and on earth? He raiseth up the poor
 " out of the dust, and lifteth the needy out of the
 " dunghill." All expressive of our abject state of
 misery and wretchedness. "That he may set us
 " with princes, even with the princes of his peo-
 " ple," Psalm cxlii. 5, 6, 7, 8. A prince we
 know is the son of a king. Jesus is called a
 PRINCE, Acts v. 31. he is the Son of God by
 generation. We are made princes, as being the
 sons of our heavenly King, of our Father God,
 by adoption.

But how was this effected? We are told,
 "When the fulness of the time was come, God
 " sent forth his Son, made of a woman, made under
 " the law, to redeem them who were under the
 " law," Gal. iv. 4, 5. We are all under obliga-
 tion to fulfil the moral law, in all its righteous
 precepts, to the uttermost perfection in time; o-
 therwise we incur all its dreadful curses to all eternity.
 But we never could fulfil the former, and there-
 fore are liable, as transgressors, to suffer the latter.
 But the Son of God was made under the law, both
 to fulfil all its righteous demands, and to suffer all
 its rigorous penalties in our stead. Eternal praise
 to his name; this he hath perfectly done. He hath
 redeemed us from the curse of the law, "being
 " made a curse for us." And thus through him

this divine blessing comes to us, "that we might receive the adoption of sons." How do any receive this? St. John tells us, i. 12. To as many as received Jesus, to them gave he right to become the SONS OF GOD, even to them who BELIEVE IN HIS NAME. So St. Paul, "Ye are all the children of God, by faith in Christ Jesus," Gal. iii. 26. and saith St. John, 1 Ep. iii. 2: "Now are we the Sons of God." How did he know this? Even by one and the same way, which is common to all converted Christians; by faith in the heart;—by "the belief of the truth;"—by "the truth dwelling in us;" and "because we are the sons of God, (thro' faith in Jesus) God sends forth the Spirit of his Son into our hearts, crying Abba Father," Gal. iv. 6. without faith in Jesus, we cannot receive the witness of his Spirit; but believing in his name, "the Spirit itself bears witness with our spirits, that we are the children of God," Rom. viii. 16. Thus this matter is made clear and plain to us. And it is of great moment, that this hope that we are the children of God, be kept up in the conscience. For this sweetens our tempers and purifies our hearts. "For every man who hath this hope in him, purifieth himself, even as he is pure," 1 John iii. 3. Christ's redemption, not only makes us the children of God here, but exalts us to everlasting life hereafter. For if we have faith in Jesus, we are sons of God; and if sons of God, then our salvation is sure. O how plain! How

joyful this reasoning. " And if children, then
 " heirs, heirs of God, and joint heirs with Christ,"
 Rom. viii. 17 " For as many as are led by the
 " Spirit of God, [LED TO BELIEVE ON THE SON
 " OF GOD] they are the sons of God," 14.

Lastly. Blessed be God we are not left in ignorance to erect an altar to the UNKNOWN GOD. We know whom we worship. As the children of men know their earthly father, so the sons of God know their heavenly Father. They know him manifested in Christ: they love him in Christ: they give him the praise of their redemption and salvation in Christ. This comfortable knowledge they are taught by the word, and receive it into their hearts from the Spirit of Truth by faith. And the Lord's Supper is instituted as a blessed means to keep up a lively remembrance of our redemption and adoption in our hearts and minds; and to excite the praise of our Spirits, to our Triune God. Therefore the minister further declares,

C H A P. XXI.

The kind intention of our Lord to us in this ordinance.

AND to the end that we should always remember the exceeding great love of our Master, and ONLY Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious blood he hath obtained to us: he hath instituted and ordained these holy mysteries as pledges of his love, and for a continual remembrance

brave of his death, to our great and endless comfort. Every sentence breaths the love of our God Redeemer, and tends to inspire our hearts with love and gratitude to him. Here consider, 1. Christ was inconceivably happy in the bosom of his heavenly Father from all eternity. Such was his exceeding great love to us, that he came from heaven, to wade through a hell of agony, punishment and death on earth, to make us happy with him in heaven. Without his precious blood shedding, he knew we must have been eternally miserable; but by it he hath obtained eternal life and glory for us.

2. He knows what is in man: how prone the best of us are to be fond of trifles: how apt to forget him who is our best and dearest friend, and to be unmindful of our richest blessings. But he will not have us so to be. For as "he hath prepared "for us such things as eye hath not seen, nor "ear heard, neither have entered into the heart of "man," 1. Cor. ii. 9. Therefore he will have us to be happy now in the enjoyment of them, thro' faith in him. And hence,

3. He hath instituted these holy mysteries as a PLEDGE to assure us of his love. The first fruits of the earth were pledges and earnest to the Jews of the ensuing harvest. The earnest they had in hand. The harvest they were assured they should receive in due season. They presented the first

fruits before the Lord, both to acknowledge his mercy in giving them as an earnest, and of their faith in him, for the expected harvest. Thus is it with the Christian. Hence how sweet to believe and meditate thus in one's heart ! I am here an inhabitant of a body of sin and death ;—am the subject of manifold corruptions ;—experience many uncomfortable frames and feelings ; and these are often attended with gloomy apprehensions ; so that was I to look only to what I find in myself, alas, dejection and despair would seize on me. But my blessed Master and only Saviour hath given me an inward EARNEST of my inheritance ; the first fruits of the Spirit, whereby the desires of my soul are drawn to Jesus ; and also an outward PLEDGE, to assure me of his love. Therefore he cannot be unfaithful to his word ; he will not deceive my hopes of the fulness of good things to come, and of the greatest blessings to be enjoyed : hence my spirits revive and I am comforted. For,

4. This holy mystery is also to our GREAT AND ENDLESS COMFORT. Christ knows what fools we are, and how slow of heart to believe ; therefore he hath given us outward signs and symbols, as a mean or medium to help our faith, and lead us to remember him to our comfort. Doth our great and endless comfort arise, and is it maintained in our hearts by the continual remembrance of Christ's death and blood-shedding ONLY ? O that in the belief of this, we may be ever exercising our thoughts

thoughts upon him: looking more continually to him; be ever remembering Jesus at his Table; and look off from every object beside him; for comfort of mind, purity of heart, and eternal salvation of our souls. But,

5. Will any one say, Cannot I remember Christ without receiving the Sacrament? Is not the Spirit of Christ able to keep up the memory of his love in my heart, without these outward and visible signs? Thou mightest as well ask, Cannot I be a sincere disciple of my master Jesus, without obeying his commands? But such reasoning is not good: it is not the fruit of simple faith and sincere love: it doth not discover an humble obedient mind; for hath Christ instituted an outward pledge and earnest of his love? Shall we refuse it? Are we wiser than he? O soul, ever remember, he "gives his holy spirit to those (only) who obey him," Acts v. 32. When Jesus had by a miracle raised the daughter of Jairus to life; he would not keep her alive by a miracle, but "commanded that something should be given her to eat," Mark vi. 43. Beware therefore, O Christian, of living in disobedience to thy Lord's positive command. Consider thy growth in grace, and in the knowledge of our Lord Jesus Christ, is connected with thy duty. Away then with all such reasoning, which is not from faith in thy Lord's word, and which tends to deprive our souls of that GREAT AND ENDLESS COMFORT, which is enjoyed in this continual remem-

remembrance of him. Well doth this sweet exhortation conclude, *To him therefore with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness before him, all the days of our life. Amen.*

In all things to submit wholly to the will of Jesus our God, is our bounden duty as his followers. To study to serve him in true holiness and righteousness, is our highest honour, as his beloved disciples. To this we are called; to this faith enjoins, and love ever constrains. And this Sacrament ever tends, through the gracious influence of the Holy Spirit, to keep up the vigour of faith in Jesus; the ardour of love to Jesus; and the life of devotedness in his service.

C H A P. XXII.

The Minister's affectionate address to the Communicants.

YE that do truly and earnestly repent, &c. draw near with faith and take this holy Sacrament to your comfort. Ye precious souls, who know the grace of our Lord Jesus Christ, as revealed in his word, and therefore believe in his name, repent of your sins, have love and charity in your hearts, and desire to glorify the Lord Christ by the obedience of faith: approach to his Table in person, and draw

draw near to your Lord in faith, *and take this holy Sacrament to your comfort.* Faith in your Lord's word is your warrant to come; and through faith expect comfort. But are you ready to draw back, because you still find and feel that you are a sinner? — Are you ready to say, How can I, who am the subject of sin, be a fit guest at the Table of a holy Lord? Nay, but remember, it is not a good opinion of thyself, but a right view of the Lord's love, that puts the soul in a right frame to come in. To whom then wilt thou go? Whither wilt thou flee to hide thee from the presence of the Lord? From whom canst thou obtain relief of conscience, pardon of sin, and peace of mind? Because thou art a sinner, wilt thou therefore flee from the precious Saviour, who is a God of love, rich in mercy, and abundant to pardon? This is the way to be hardened through the deceitfulness of sin. Because thou hast sinned, wilt thou therefore turn thy back upon Jesus, "whom God hath exalted to be a Prince and a Saviour, for to give repentance and forgiveness of sins?" Acts v. 31. Nay, but this were to add provoking unbelief to thy numerous sins; yea, to forsake thy own mercies, and to act a base ungrateful part to thy best friend. To whom then should a sin-burdened conscience, a heavy laden soul betake itself, but to him, who saith, "Come unto Me, and I will give you rest?" See the humble confidence of David's prayer, "For thy name's sake, O LORD, pardon
" don

"don mine iniquity (amazing plea!) for it is
 "GREAT," Psal. xxv. 11. A true sight and
 sense of sin is given us for these very ends and
 purposes, to humble the soul under it — to break
 the heart for it — to make us sick of it, and sorry
 for it — to cause us to flee to the friend of sin-
 ners for pardon and deliverance both from the
 guilt of it in the conscience, and the power of it
 in the heart and practice. Thus is Jesus truly
 believed on and honoured, as the Saviour, who
 saith, "Turn, O backsliding children, for I am
 "married to you." "Return, ye backsliding
 "children, and I will heal your backslidings."
 O precious encouraging words! when received in
 faith, then the reply of our heart is, "Behold
 "we come unto thee, for thou art the Lord our
 "God," Jer. iii. 14, 22.

Methinks I hear the Lord of life and glory,
 putting this close question to us, which he once
 did to his beloved disciples in the days of his flesh,
WILL YE ALSO GO AWAY? Have you seen that
 in my conduct towards you? Have you heard
 that in my words to you, which tends to dishear-
 ten your minds, and discourage your souls? As
 he said to his church of old, "O generation, see
 "the word of the Lord: Have I been a wilder-
 "ness unto Israel? a land of darkness? where-
 "fore say my people, We are lords, we will
 "no more come unto thee?" Jer. ii. 31. O ingra-
 titude! For what could I have done more to ma-
 nifest

nifest my love to you that I have not done? And
 still doth there remain a single thought in your
 hearts of turning your back upon ME, and of for-
 saking ME? O may the thoughts of this,
 quicken our faith, awaken our hope, and draw
 out our affections to our loving Saviour; so that
 with Peter we may answer, "Lord, to whom
 shall we go?" Though we have sinned unto
 death, yet thou, O glory for ever to thy grace!
 "thou hast the words of eternal life," John vi.
 68. To thee therefore we will come, and con-
 fess what we are, sinners; believing what thou
 art, the Saviour of sinners; the God who receiv-
 eth and justifieth, and forgiveth sinners; to thee
 we will come, pleading this encouraging warrant
 of thy own word, "If we confess our sins, God
 is faithful and just to forgive us our sins, and
 to cleanse us from all unrighteousness," 1 John
 i. 9. Thus evangelical faith in the heart, causes
 the sensible sinner to draw nigh to God; opens the
 heart, in humble confession of sins before him;
 and encourages hope of pardon from him; and
 that in a way of JUSTICE and FAITHFULNESS.
 The faithful soul is deeply affected with sense of
 sin against the Lord; because he considers his
 sins as committed, not so much against a God of
 terror and wrath, as against a loving affectionate
 Father in Christ Jesus. Therefore as exhorted, he
 is led to *make his humble confession to Almighty God,*
meekly kneeling upon his knees.

C H A P. XXIII.

The humble confession of the faithful.

ALMIGHTY God the Father of our Lord Jesus Christ, we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, in thought, word, and deed against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous to us; the burden of them is intolerable; have mercy upon us, &c. Upon this humbling self-abasing confession observe,

1. That as faith forbids sin most powerfully, so it humbles the soul under the sense of sin most deeply, while it beholds and applies the remedy against sin, and the pardon of sin most joyfully; and influences to holiness most effectually.

2. That the faithful are the subjects of sin. Those who think they are not, cannot join in this confession; nor indeed do they need either Christ, faith, or the Sacrament. Sensible sinners only rightly confess sin, and are heartily sorry for it: they only feel it grievous to their remembrance, and an intolerable burden upon their conscience. For though the fear of wrath and the dread of hell be taken from them; yet the sense of love quickens their grief and heightens their sorrow for offending against their heavenly Father. Therefore,

3. As

3. As with vehemence of spirit, they repeat their cry. *Have mercy upon us, have mercy upon us*, not most wrathful Judge, but MOST MERCIFUL FATHER. Though sin hinders the comfortable enjoyment of the Father's love in his children's hearts; and interrupts their sweet fellowship with him; yet our church teacheth us to call God FATHER still: thereby instructing us, that sin destroys not the near relation of a FATHER. This God ever stands in to all believers in Christ Jesus.

4. We plead ONLY, *for thy Son our Lord Jesus Christ's sake, forgive us all that is past*. Here is no self-righteous plea, as "I have not been so bad as some others;—though I have done some things amiss, yet I have done some things good;—I have been constant at my church, and regular at the Sacrament, &c. Lord remember these things, and on these accounts have mercy upon me." No. As such pleas are most hateful to God, for they dishonour the Son of his love, and set at nought his atoning blood which was spilt for sin; so they are abhorred also by every believer in him. Therefore, for Christ's sake alone, we pray our Father, *Have mercy upon us — forgive us all that is past*.

5. Consider the blessings prayed for, namely mercy and forgiveness. Mercy implies misery, and forgiveness guilt. Sin has brought both upon us. The faithful are sensible of this. A sense of guilt on the conscience makes them miserable; therefore they

they cry to God to take it away. Nor can they be easy with barely repeating the prayer, nor truly happy, till the Lord doth answer them, and take it away, and fills their conscience with peace in believing. A frown from an indulgent father creates sorrow in the breast of a loving child: he can't be in ease and comfort till the father's loving smile is again bestowed. So it is with the loving children of God. And therefore they pray, *grant that we may ever hereafter serve and please thee in newness of life.* Sensible that this is their constant duty, yet they know the power of living thus cometh from God; therefore they seek it from his grace. But what is the end they have in view, in serving and pleasing God in newness of life? Is it to merit his favour? to render themselves the objects of his love? and to intitle themselves to his kingdom? No: these are ends quite subversive of their faith in God, "who to the praise of the glory of his grace," according to the great love wherewith he loved us, "hath made us accepted in the beloved," Eph. i. 6. And such views lead from the glory of the free everlasting favour of God, who "HATH saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began," 2 Tim. i. 9. This were to set up our serving and pleasing God, in opposition to our hope of eternal life, which lies in the free promise of a faithful God: "in hope of eternal life, which God, who cannot lie,

“ lie, promised before the world began,” 1 Tit. i. 2. Therefore, newness of life springs from new covenant grace received out of the fulness of Jesus, who is the “ new and living way ;” and serving and pleasing God in newness of life, is to the most glorious ends, even *to the HONOUR and GLORY of his Name, through Jesus Christ our Lord.* For we are delivered from the law, as a covenant of works, whereby to obtain God’s favour, and a title to his kingdom ; that we should serve in newness of spirit, from faith in Jesus, with love to God, through the grace of the spirit, “ and “ not in the oldness of the letter,” Rom. vii. 6. Not as under the curse of the law—the fear of wrath — and dreading the terrors of hell — striving to placate divine justice, and to appease an angry God. No, blessed be God for Jesus Christ, the Son of God hath made us free indeed from all this. It is a glorious liberty he hath called us to. A most sweet and pleasant service, we are enjoined, even to live by faith on the Son of God — to live as becometh the sons of God — “ to walk “ in love as Christ also hath loved us,” Eph. v. 2. And “ to serve God without fear, in holiness and righteousness, before him, all the “ days of our lives,” Luke ii. 7. And thus God is honoured and glorified, when “ by the grace “ of God, his children have their conversation in the world,” 2. Cor. i. 12.

C H A P. XXIV.

The ministerial absolution pronounced.

ALMIGHTY God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance, and true faith turn unto him; have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, thro' Jesus Christ our Lord. Amen.

Every sentence is full of the abundant grace, the pardoning mercy, and the forgiving love of our heavenly Father, founded upon his everlasting loving mind, manifested in his beloved Son, and revealed and promised in his gospel of glad tidings to sinners. What true Christian but will, from his heart, join his sincere amen to each sentence? We all daily stand in need of mercy to pardon; mercy to deliver us from our sins; mercy to confirm and strengthen us in all goodness; and mercy to bring us to everlasting life. All is of God's great mercy from first to last. Therefore "the faithful are looking
"for the mercy of our Lord Jesus Christ, unto
"eternal life," Jude xxi. Methinks one is herein led to view the Lord of love, commanding the high priest of old, "to bless the people with these
"Trinity of evangelical blessings," Num. vi. 23. &c. THE LORD BLESS THEE AND KEEP THEE. Here is blessing of the abiding keeping love of God the Father. THE LORD MAKE HIS FACE SHINE

UPON

UPON THEE, AND BE GRACIOUS UNTO THEE.—

Here is the comfort of the bright shining of God the Son, the Sun of righteousness. THE LORD LIFT UP HIS COUNTENANCE UPON THEE, AND GIVE THEE PEACE.— Here is the sweet communion of God the Holy Ghost, in giving peace to the believing soul.

Then shall the Priest say,

For the comfort of drooping minds, and for the reviving of the dejected spirits of poor sinners: *Hear what comfortable words our Saviour Christ saith to all who truly turn unto him: Come unto me all who travel and are heavy laden, and I will refresh you, Matth. xi. 28.* Turning from sin, and turning to Christ, is essential to the nature of true repentance. Coming to Christ is believing on him, and looking to him to be saved from the guilt and power of sin; yea, and also from the very being of sin. But till that is effected in glory, he refreshes our fainting spirits on earth with rest in him; strengthening food on him; reviving cordials of love from his word and spirit. So he enables us to hold on, hold out, and to “endure to the end, seeing him who is invisible.” Again he declares, *So God loved the world, that he gave his only begotten Son, TO THE END, that all who believe in him should not perish, but have everlasting life, John iii. 16.* Sinners, estimate the love of God the Father to you, by the gift he gave for you. True, this aggravates your sins: this deeply affects your be-
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lieving

lieving minds: this sinks you low in abasement. 'Tis fit it should. But say, have you sinned against a father's love? Still there is the love of a father's heart to pardon and save you. Here is a sweet word supplied, in this passage of scripture, by our venerable compilers, which is not in our English translation; "TO THE END, that all who believe" in the Son of God, should not perish, &c." 'Tis as though they had said, verily, the very END, for which God gave his Son to a world of sinners, is answered upon thee, even upon THEE, whosoever thou art, who believest in Jesus. Though thou art a sinner in thyself, yet thou shalt never perish — thou shalt assuredly have everlasting life. Comfortable hope!

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners, 1 Tim. i. 15. The trembling, self-abased sinner, is prone to be looking within himself, to find some worth or worthiness, whereon to fix his hope of eternal life. But here is a FAITHFUL SAYING, firm as the rock of ages, and durable as eternity itself for him to receive, "Christ Jesus came into the world to save sinners." But the humbled soul is ready to start back, and utter this objection, "But I am not worthy to receive it."—True, but know, O soul, the worthiness lies in the saying, not in the receiver. It is worthy of all men, yet no man is worthy of it. If it was never to be received

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but by the worthy of it, verily the end of Jesus's coming would be frustrated. Was Paul worthy of it? No, says he, I am the chief of sinners; "In me, that is in my flesh, dwelleth no good thing." If an inspired apostle was not worthy of this saying, who is? Yet he accounted both the saying, and Jesus the substance of the saying, worthy to be received by him. It is worthy to be received of the worst and vilest of sinners in all ages also; they who receive it have this infallible evidence, they "come to Christ, for they are" partakers of like precious faith, with St. Paul, "and the rest of the apostles." They have also the same blessed object to look to, and live upon, even Jesus, the Saviour of sinners.

Hear also what St. John saith.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation of our sins, 1 John ii. 1, 2. Here is the sovereign remedy for sinners, and against the sad effects of all sin; but not one encouraging word to sin. Though the sight of sin dejects, and though the sense of sin distresses us, yet the belief in our Propitiation, Advocate, and Pleader, Jesus before the throne, forbids despair, encourages hope, and animates joy. Therefore the minister exhorts,

Lift up your hearts.

Pore not over yourselves: let not your hearts be cast down: sorrow not as sinners without hope; but lift up your hearts unto Jesus. Look to the propitiation for sin, and the advocate for sinners.

We reply, *We lift them up unto the Lord.*
Faith in the Lord's word causes hearts to ascend
up whither the Lord is.

Priest. *Let us give thanks unto our Lord God.*

People. *It is meet and right so to do.*

That we poor God-provoking sinners are out of
hell, is matter for praise : that we are in the land
of hope, calls for our thanksgiving ; but that we
really have in our hearts, " Jesus, the hope of
" glory, the hope of salvation," O this calls for
the loudest praises from us ! Therefore the mini-
ster declares to the Lord, *It is very meet, right, and*
our bounden duty, that we should at all times, and in
all places, give thanks unto thee, O Lord, holy Father,
Almighty everlasting God. O the solemn sight ! O
the joyful harmony, when a company of sinners,
saved by grace, are prostrate before the Lord, and
uniting in heart and voice, in this sweet ascription ;
in which earth conspires with heaven to laud and
magnify the glorious riches of redeeming grace and
dying love ! *Therefore with angels and archangels,*
and with all the company of heaven, WE LAUD AND
MAGNIFY THY GLORIOUS NAME. Why THERE-
FORE ? Truly for one and the same reason. For all
the heavenly host, with the church triumphant above
praise and magnify the glorious name, divine at-
tributes, and harmonious perfections of JEHOVAH,
for his salvation in Christ Jesus : so the church
militant on earth, having seen the glory of God
shining in the person of Jesus, unite in the same
ascriptions of glory and acclamations of joy. For
we,

we, perishing sinners, once lost, are now brought home by the love of God the Father, through the grace of God the Saviour, by the power of God the Sanctifier. This causes joy in the presence of the holy angels; and joy amongst all the redeemed in earth and heaven: we have "beheld by faith" the glory of Jesus as of the only begotten of "the Father, full of grace and truth," John i. 14. Saving us by the fulness of his GRACE, according to the TRUTH of JEHOVAH. "This the angels desire to pry into." 1 Pet. i. 12. They partake of its joy, and join us to give glory for it, *evermore praising thee and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory.* These words are borrowed from inspiration. "I saw the Lord sitting upon a throne," says Isaiah vi. 1. What Lord? Not God essentially considered. No man hath thus seen God at any time. His essence is not to be seen by mortal eye. But like Stephen, he saw "Jesus Christ, who is Lord of all, in whom dwells all the fulness of the Godhead bodily," Col. ii. 9. An infallible expositor explains this, John xii. 41. "These things spake Isaiah, when he saw his glory, and spake of him." Even Jesus. And the cry around his throne was, HOLY, HOLY, HOLY. Holy Father, holy Son, holy Ghost, "thou ONE Lord of hosts." For thou lovest and savest sinners, according to thine own HOLINESS, to the glory of thine own name, and thine own grace. Thy life was a life of unspotted holiness.

All

All the doctrines of thy gospel display thy HOLINESS; and lead thy redeemed ones to love HOLINESS, and to follow after HOLINESS. *Heaven and earth are full of thy glory.* Jesus shewed forth the glory of HIS "eternal power and Godhead," in the miracles he wrought on earth. He still manifests his glory in heaven, in his miracles of grace on the hearts of sinners. We have felt and experienced this; and now we join to give him the glory of it, with all his redeemed ones in heaven and earth. We before his throne of grace on earth; they before his throne of glory in heaven; saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come," Rev. iv. 8. *Glory be to thee, O Lord most high.* To thee, who once emptied thyself of thy glory, madest thyself of no reputation, and became obedient to the death of the cross; but art now, "O Christ, with the "Holy Ghost, most high in the glory of God the "Father." To thee be all the glory of our salvation. Amen, so be it, for ever.

But when Isaiah had this vision, struck with a sense of his own state as a sinner, he cries out, "Woe is me, I am undone, for I am a man unclean, mine eyes have seen the King, the Lord of hosts." So Peter fell down before Jesus, with, "I am a sinful man, O Lord," Luke v. 8. And St. John, when he beheld the glory of Jesus, "fell at his feet as dead," Rev. i. 17. Thus we, after our hearts have been aspiring towards heaven,

heaven, considering the Lord's grace and glory, praising the Lord with our tongues, we return to a view of ourselves, and to an acknowledgement of our utter unworthiness, to the Lord. O that we may be favoured as Isaiah was! May a live coal from the altar of Jesus' love touch our hearts with "Do thine iniquity is taken away, and thy sin purged." May Jesus speak to our hearts, as he did to St. John "Fear not."

C H A P. XXV.

The faithful join in renouncing all plea in their works, and all trust in themselves.

*W*E do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. It is as natural to us all to trust in our own righteousness, as it is to sin against God: yea, so to trust in it, as to expect to be saved for our own good works and obedience. This leaven of pride is hid in our fallen nature. It is an act of special grace, to see it, and be delivered from it. It is part of our salvation to be saved from the trusting to what we are in ourselves, and to what we can do to save ourselves, and to commend ourselves to the favour of God. For it is of the very essence of our Christian faith to believe (contrary to our proud, natural notions) that the Lord hath loved us FREELY, justified us FULLY, and saved us WHOLLY, by his great mercy, through the blood and righteousness of his dear Son. For this belief is according

cording to the scriptures; and it inspires trust in Christ ALONE. Love of heart, and devotion of life to him, proceed hence: The view of Christ's righteousness at once begets confidence in it, and deadens the sinner's trust in his own. Hence he is of the "true circumcision, who worships God "in the spirit, rejoices in Christ Jesus ONLY, "and hath no confidence in the flesh," Philip. iii. 3. Such see the mercy of the Master of the feast, in cloathing their naked souls with his robe of righteousness, and in feeding them with his body and blood. They come to his Table to give him the glory of these, his manifold and great mercies to them. But those cannot be thankful for Christ's righteousness, who trust in an imaginary righteousness of their own. They cannot join with our church in truth. If they repeat these words, the trust of their hearts, gives their tongues the lie.

But it is too common for those to have most confidence of their state, who have the least cause for it. The humble, self-abased believer in Christ, seeing so much of himself, he abhors himself, and judges himself unworthy to come to the Lord's Table: while the self-righteous pharisee, is a stranger to such doubts and fears, because he is blinded to his own state as a sinner, by an imaginary goodness and righteousness, he thinks himself possessed of. Hence he is confident of his access to God, and acceptance with God; thinking he has some goodness to recommend himself to

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the favour of God. Most precious is the word of the Lord. There is not a frame of spirit we are in danger of falling into, nor a hope we can indulge in our hearts, which is contrary to the grace and truth of the gospel, and injurious to our own souls, but what our Lord hath censured and condemned in his word. See the picture of the PHARISEE and the PUBLICAN drawn by him, who perfectly knows what is in the heart of man, Luke 18.

Behold the self-righteous pharisee, with his look of confidence towards heaven : hear his proud, yet affectedly humble boast, " God I thank thee, that I AM NOT AS OTHER MEN." A lost sinner in myself. I have some goodness of my own to plead before thee — some righteousness of my own to trust in, and to recommend myself to thee — I am not as other men, not upon a level with the common herd of sinners, in point of acceptance with thee, and of justification in thy sight ; " not even as this publican." I have fasted twice this week — I have been guilty of no outward gross sin — I have prepared myself for thy table — now I am come to do my duty — to satisfy my conscience in performing this farther good work, of receiving the holy Sacrament, in order to maintain a good opinion of myself ; to keep up thy favour towards me ; and to entitle me to salvation." Here is a whited sepulchre, fair without, foul within.

View

View, as the greatest contrast, the humble, self-abased PUBLICAN — see him “standing afar off,” conscious, that he is not worthy in himself to draw nigh to a holy God — convinced that he has nothing in himself, nor has done any thing for which he deserves God’s favour — not daring to “lift up his eyes to heaven.” But looking into the dreadful corruption and depravity of his own desperately wicked and deceitful heart — poring over the ruins and misery of his fallen nature — seeing such swarms of lusts and corruption within, and innumerable transgressions outwardly in his life; so that like David, “his iniquities have taken such hold of him, that he is not able to look up.” Therefore sensible that he is condemned by the righteous law of God, and exposed to the severe justice of God; and that he is not able to fulfil the former, nor to ward off the latter: behold he finishes his labouring, sin-accused breast — conscience is cut off from every hope and every plea in himself; he unburthens his sin-distressed mind, and breathes forth the ardent cry of his sorrowful heart, **GOD BE MERCIFUL TO ME A SINNER.** A sinner who has nothing in himself to plead for pardon from thee, or justification by thee. A sinner, who for every thing found in him, and done by him, thou mightest justly condemn him. Lord I flee from myself to thee — from all hope, all trust in myself to that free mercy, and sovereign

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grace, which is in thee, and by which "the un-
 "godly are freely justified," Rom. iii. 24. God
 be merciful — Lord be propitious — Lord receive

This is a suitable frame of spirit, in which to
 approach a throne of grace, and to come to the
 Table of the Lord, at all times. Nor has the
 most holy saint on earth a greater right to the
 mercy of God, nor a better plea in and from him-
 self, than this publican had: "For the scripture
 "hath concluded all under sin," Gal. iii. 22.
 The whole world is become guilty before God.
 Therefore "every mouth is stopped," Rom. iii. 19.
 We have no plea of righteousness in and of our-
 selves; those who think otherwise, are wiser even
 than our Lord. Hear the judgment of the friend
 of sinners upon these two opposite characters;
 "I, who shall judge all flesh, I tell you, this man
 went down to his house justified, rather than the
 other." Hear the reason. "For every one who
 exalteth himself, shall be abused; and he who
 humbleth himself, shall be exalted." "Every
 "one who is proud in heart, is an abomination
 "to the Lord," Prov. xvi. 5. "God resisteth
 "the proud, but giveth grace unto the humble,"
 James iv. 6. "He filleth the hungry with good
 "things, but the rich, (such as are increased
 "in goods and have need of nothing) "he
 "sendeth empty away." Now consider the end
 and design of our Lord, in these familiar images.

L

"Jesus

“ Jesus spoke this parable unto certain WHO TRUSTED IN THEMSELVES THAT THEY WERE RIGHTEOUS.” Pray mind what is forbidden, trusting that we are righteous in ourselves. This is very natural to us, through our partial views of the perfect and righteous law of God; by comparing our outward conduct with that of others; and thro’ the pride of our hearts: hence we think we are RIGHTEOUS, and trust in ourselves as being so. But our Lord spoke this very parable to condemn all this: yea, to discourage such a thought from being ever indulged in our minds. Whenever it is, that moment we fall under his censure in this parable. For a righteous sinner is a contradiction in terms. If we are righteous we are no longer sinners. If sinners we are not righteous. Even inspired apostles do not declare they were righteous, but sinners in themselves. For “ if we say that we have no sin, we deceive ourselves, and the truth is not in us,” 1 John 1. 8. But if we think we are righteous, then such a false conceit of ourselves, will instantly be attended with a censorious spirit of our brethren and fellow sinners. We shall despise others; and it will also set us above an humble trust in the blood of Christ shed for sinners, and an humble submission to his righteousness, wrought out for the justification of sinners: and therefore we shall be very unfit for the Lord’s Supper, which is a feast of love and grace for sinners. *We are not worthy so much to gather up the crumbs under thy table.* We

here

here confess, instead of feasting as guests, we do not deserve to be even treated as dogs. "It is not meet to take the childrens bread, and to cast it to the dogs" saith our Lord. We are not children of God by nature, but "children of wrath even as others." Sin has cut off all plea of worthiness in ourselves. But looking by faith to God's precious promises in Christ Jesus, to undeserving sinners, we are encouraged to take and feed upon the bread of life. To this we are freely invited. *For thou art the same Lord whose property is always to have mercy.* What same Lord? Even he, who appeared to our first parents, after their fall into sin and misery, with love in his heart, and with a free and gracious promise of mercy on his tongue. The same Lord who speaks to us sinners in the word, "behold ye my beloved, in whom my soul delighteth," *Ic. xlii. 1.* "This is my beloved Son in whom I am well pleased, HEAR YE HIM," *Math. xvii. 5.* We have beheld by faith, we have heard the sweet voice of the Son of God, who spoke as never man spoke, to our hearts. He hath invited us to his Table: we are come to plead the grace of our Lord Jesus, thy Son, and to obtain thy mercy, O God the Father, to the comfort of our souls; for "thou art the same Lord over all, rich in mercy to all who call upon thee," *Rom. x. 12.* *Grant us therefore GRACIOUS Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed*

through his most precious blood, and that we may ever more dwell in him, and he is us. Like as the bread and the wine are received into us, incorporated and become one with us, in a natural way; so grant that the flesh of Christ and the blood of Christ may be received into our hearts by faith, after an heavenly and spiritual manner. Grant that our bodies, which are naturally sinful, may be made clean by the body of Christ, and our souls, which are polluted with guilt, may through his precious blood, be so washed and purified, that we may be made perfect as pertaining to our consciences, so as to have no more sense of sin to our guilt and condemnation. But may we live in a holy pardoned state, ever dwelling in Christ by faith, and Christ in us by his Spirit. O may the
 “ very gracious God of peace sanctify us wholly,
 “ that our whole spirit, and soul and body, may
 “ be preserved blameless, (in the everlasting
 “ union of the Son of God) unto the coming of
 “ our Lord Jesus Christ,” 1. Thess. v. 23. *Then follows the prayer of consecration.* Observe our church doth not deem it an act, as though by some certain word spoken, or action done by the priest, the natural elements of the bread and wine were transubstantiated, and changed into the very substance of the body and blood of Christ. No, but as before we receive our natural food, it is the reasonable duty and constant practice of every Christian to look up to God, and beg his blessing upon it: So in this spiritual feast of our souls,

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the bread and wine are *sanctified by the word of God and prayer*. Jesus our God, hath commanded these elements to be set apart for this holy use, to continue a perpetual memory of his precious death till he come again. He set us an example herein, for he blessed the bread before he broke it. This was the apostolic practice, the cup of blessing is blessed, and "the bread which is broke, is thus sanctified, or set apart," 1. Cor. x. 16. But believing the bread and wine still retain their natural state, we pray, *Hear us O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy CREATURES of bread and wine (creatures still) according to thy Son, our Saviour Jesus Christ's holy institution, may be partakers of his most blessed body and blood, &c.* "Do this in remembrance of me," saith our Lord. It is the joy of our hearts (say the faithful) to remember thee our Saviour: O Lord Jesus Christ, do thou remember us now thou art in thy kingdom.

C H A P. XXVI.

The Act of receiving the Lord's Supper.

AFTER the minister hath received the Communion himself, he proceeds to deliver it to the people, kneeling. Those who were favoured with our Lord's bodily presence, were indulged to sit with him. Now he is gone into his kingdom, we "come and worship, bow down and kneel before him who is the Lord our Maker," Ps. xcvi. 5.

The minister pronounceth these words to each communicant:

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

The Lord help us to dwell in sweet meditation upon these precious words, and to draw some comfort from them. Here is first, a declaration, "The Body of our Lord Jesus Christ, which was given for THEE." Here the poor sinner may be ready to ask, By what authority doth the minister thus particularly declare this of ME? On what ground may I venture to appropriate the body and blood of Jesus to my own soul in particular? The answer is very plain and easy. ALL the objects of the love of the Father, and the redemption of the Lord Jesus, are made, in due time, the subjects of his Spirit's grace and influence: ALL, for whom the Lord Jesus gave his body and blood to be sacrificed and shed; to them he gives repentance to turn from sin, and faith to turn to him. Thou, O soul, hast professed to have received these. Therefore the minister speaks thus to THEE. He doth not pronounce these words indiscriminately, to any one, much less to every one, without respect to the profession they make of faith in Jesus

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Jesus — Repentance towards God — Charity towards our neighbour — and an intention to lead a new life, following the commandments of God, &c. But every one, who comes to the Lord's Table in our church, does first make this solemn profession. Therefore, in the judgment of charity, founded upon the reason of the thing, this ministerial declaration is pronounced. So sure as thou hast faith in thy heart in the life and death of Jesus for sinners, verily his body was given for THEE, and his blood was shed for THEE. Thus is the minister fully justified in this declaration. He cannot see the heart. If men profess to be what they are not, they may deceive the ministers, but not God.

For these graces, of faith, repentance, love, and holiness, are the fruits of the spirit: we partake of them by a new birth into Christ, and union to him through faith. Our being new-born into Christ, and believing on him, is in consequence of Christ's loving us, and giving himself to redeem and save us. If Jesus had no love to thee, O soul, thou wouldst never have had one grain of real faith in him; hope on him; desire of salvation by him; nor affection of heart towards him: nor would thy heart ever have felt the least degree of godly sorrow for sin — grief at having offended him — concern of soul for want of love to him — nor sense of uneasiness for being unlike him; so thou wouldst have no desire of fellowship with him; nor concern about living at a distance

distance from him; nor dread of eternal separation from the Lord of life and glory. Desires after communion and fellowship with Jesus, by faith, are the results of his love to us, and grace in us: they evidence knowledge of him, views of him, and delight in him. And that our sins and corruptions, or any other object do cause sorrow and distress of soul to us, this is still a farther evidence of a heart alive to Jesus, and panting after the enjoyment of him. Therefore, by the Christian's sorrows, as well as his joys, is he known to be peculiarly beloved of Christ; because both the one and the other spring from faith in him. And thus our state is manifested, and our conversion evidenced by the faith of our heart in Jesus. In looking after various marks and evidences of our interest in Christ, "FAITH, which is the substance of things hoped for, and demonstrable evidence of things not seen," Heb. xi. 1. is too often overlooked, and then no marvel if souls are distressed. For faith draws all its hope from the word of Christ: all its strength from the fulness of Christ; and all its assurance from the promises which are in Christ: and by faith the soul cleaves to, loves, lives upon, and glorifies the Son of God. We can fix upon no object besides Christ, to derive a comfortable assurance of our own interest in his love and salvation. For the Father's love is manifested in him. The Spirit's witness is enjoyed in the heart, through the faith of him.

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All genuine marks and evidences center in and flow from this one truth, our vital union to Christ by faith. Our conversion is evidenced by our coming to Christ; that is, receiving him by faith, or believing on him. That "Christ dwells in our hearts by faith:" that "Christ is in us the hope of glory:" that "Christ is made precious to us by faith:" that *we feed upon him in our hearts by faith*, these are sure MARKS of his love to us, and of our interest in him. Hence St. Paul exhorts his Corinthians, 2 Cor. xiii. 5. "Examine yourselves, whether ye be in the faith, prove your own selves, know ye not your own selves, how that JESUS CHRIST IS IN YOU, except ye be reprobates?" So that the proof that we are in the faith, is that Christ is in us by faith. And thus saith St. John, in his 1st Epist. v. 20. "We know that the Son of God is come, and hath given us an understanding heart, that we may know him that is true, and we are IN HIM that is true, even in his Son Jesus Christ. This is the true God, and eternal life." So that we know that we are in Christ Jesus, and have eternal life, by having an understanding heart, to know Christ and believe on him. Thus the Spirit glorifies Christ in our hearts, and bears witness of him to our hearts and consciences. So that we can say, with the church, "My beloved is mine and I am his," Cant. ii. 15. And with St. Paul, "Christ loved ME, and gave himself for ME." Hence the life we live in the flesh, we live by

“ by faith on the Son of God,” Gal. ii. 20. O that Christ the Sun of righteousness was more looked to for his enlivening rays of comfort, and more lived upon for the divine joy of assurance !

This is an excellent passage in the homily of our church on the sacrament ; “ Always holding fast and cleaving by faith, to the rock (Christ) whence we may suck the sweetness of everlasting salvation. Thus the faithful see, hear and know, the favourable mercies of God sealed, the satisfaction by Christ towards us confirmed, and the remission of sin established. Here they may **FEEL** wrought the tranquility of conscience ; the increase of faith ; the strengthening of hope ; the large spreading abroad of brotherly kindness ; with many other sundry graces of God. The taste whereof they cannot attain to, who be drowned in the deep dirty lake of blindness and ignorance. From the which (O beloved) wash yourselves in the living waters of God’s word, whence you may perceive and know, both the spiritual food of this costly Supper, and the happy trustings and effects, that by the blessing of the holy Spirit, the same doth bring with it. Now it followeth to have with this knowledge, a sure and constant faith, not only that the death of Christ is available for the redemption of all the world, for the remission of sins, and reconciliation with God the Father ; but also, that he hath made upon his cross, a full and sufficient sacrifice for **THEE**, a perfect cleansing of

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THY sins ; so that THOU acknowledgest no other Saviour, Redeemer, Mediator, Advocate, Intercessor, but Christ ONLY ; and that thou mayest say with the apostle, that he loved THEE, and gave himself for THEE. For this is to stick fast in Christ's promise made in his institution, (of his Supper) to make Christ thine own, and to apply his merits unto thyself." O may the Lord the Spirit enable us so to do ! Let us consider,

2. The precious prayer used for us in these words, "*Preserve thy body and soul unto everlasting life.* Lord ! what a miracle of rich grace, what a mercy of everlasting love is here hoped for ! This poor crazy, infirm body of mine, which is now crawling upon the earth ; the seat of many pains and disorders, and subject to death and dissolution, and must shortly be food for worms ; yet wilt thou, O my " Saviour Lord Jesus Christ, " change this vile body, that it may be fashioned " like unto thy glorious body ? " O animating hope ! And this poor tried, tempted, and often distressed soul of mine, once dead in trespasses and sins, still liable to be defiled by sin, and harassed by Satan, wilt thou preserve and bring safe to the eternal enjoyment of thyself, in thine own kingdom and glory ? And shall my " whole spirit and soul " and body be preserved blameless unto the coming " of thee, O my Lord Jesus Christ ! " O for a heart full of love, praise, and devotion to thee my dear redeeming God ! It is to thy unspeakable
love

love we owe these lively hopes. Methinks, when one views the Son of God, our brother in flesh [we cannot but think we have acted an infinitely more base and ungrateful part to him than ever the sons of the Patriarch did to their brother JOSEPH; yet like him when raised to the head of Pharaoh's house, our Jesus, who is "exalted at the right hand of God," thus speaks to us in the like affectionate language of Joseph to his unkind brethren, "come near to me — I am your brother — therefore be not grieved," nor sorrow as men without hope; though your sins sold me to the Jews, and nailed me to the accursed cross, and pierced me with the cruel spear; "yet God did send me before you to preserve life," Gen. xlv. 5. You were sanctified by God my Father, preserved in me your anointed Saviour, and you are called now to know me; therefore "mercy be unto you, and peace and love be multiplied," Jude i. 2. "As my Father hath given me power over all flesh, that I should give eternal life to as many as he hath given me," John xvii. 2. Therefore "who so eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day," John vi. 54. I have given you to have eternal life by faith in me now, ye shall assuredly enjoy the fruition of it in glory with me hereafter. Thus speaks our loving Lord, in the affection of his heart, to all his beloved brethren. O that while our eyes flow with tears of love, and our

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hearts are filled with sorrow for our sins, our souls might be comforted with the joys of faith, and the hope of everlasting life, from the words of Jesus! For consider,

3. The injunction, *Take and eat this in remembrance that Christ died for THEE — Drink this in remembrance that Christ's blood was shed for THEE.* Put forth thy hand and take these pledges of thy Lord's love; eat and drink these instituted signs of his most blessed body, which was given for thee, and of his most precious blood which was shed for thee. Exercise the faith of thy heart; the hope of thy mind; and the love of thy soul upon him, who died on the cross for thy sins; procured pardon for them by his blood, and hath obtained eternal redemption for thy soul. Remember all this. Let thy Lord have all the praise, and all the glory of his love, and of thy salvation. O, when one considers the guilt, the curse, the misery, and the wrath of God, which were first brought upon us, by the putting forth of the hands of our first parents, to take and eat the fruit forbidden by the Lord, one is struck with terror and dread. When we reflect how often we have put forth our hands, and have taken and fed upon such things, which are forbidden by our Lord, and might have proved the eternal death and destruction of our precious souls, verily, we must sink into shame and sorrow. Well might the Holy Ghost put this cutting interrogation to us, "what
M " fruit

" fruit had ye then in those things, whereof ye
 " are now ashamed? For the end of those things
 " is death," Rom. vi. 21. Truly we now find
 it so. We have put forth our hands to sow sin,
 we now reap shame, and justly deserve to re-
 ceive our wages, eternal death. But O, what a
 loving friend is Jesus to us, even to us, his ene-
 mies! " For while we were yet enemies, Christ
 " died for us — he hath reconciled us to God by
 " his death." And how sweetly may we reason
 with the apostle? " Much more being reconciled,
 " we shall be saved by his life." Rom. v. 10.
 And doth he thus command us? " If thine enemy
 " hunger, feed him; if he thirst, give him drink;
 " for in so doing, thou shalt heap coals of fire
 " on his head," Rom. xii. 20. O how effectual-
 ly hath the Son of God thus acted towards us!
 To our hungry souls, he gives his blessed body
 for food. To our thirsting spirits, he gives his
 precious blood for drink. With the heavenly fire
 of divine love he melts down the enmity of our
 hearts; dissolves their natural hardness into the
 heavenly disposition of love. We hate our for-
 mer base and injurious conduct towards our God.
 We are ashamed of ourselves for it. We love
 our compassionate Lord, who has acted most lov-
 ingly towards us. Consider,

4. The exhortation. *FEED on him in THY heart,*
by FAITH with thanksgiving. O soul! Thou wilt
 readest, and him who writeth these words, how

justly

justly might Jesus have said of each of us, what the haughty king of Israel said of Micaiah? "Put
 "this fellow in prison, and feed him with the
 "bread of affliction, and with the water of affliction,
 "until I come in peace," 1 Kings xxii. 27. Verily, "our mouths must have been stopped,
 "for we are all become guilty before God." "The scripture hath concluded us all under
 "sin," Gal. iii. 22. "God hath shut us all up
 "in unbelief," Rom. xi. 32. And therefore to be eternally shut up in the prison of hell, is our
 just desert. But, "O the depth of the riches,
 "both of the wisdom and knowledge of God!
 "How unsearchable are his judgments, and his
 "ways past finding out!" ver. 33. For instead
 of feeding upon the anguish of our guilty spirits,
 in black despair here, and being doomed with
 devils and damned spirits, to gnaw our tongues
 for pain in the kingdom of hell hereafter; lo, we
 are called to feed upon the Son of God, who is the
 bread of life which came down from heaven, and
 to drink of the living water of salvation! Verily,
 therefore the very stones would cry out against
 us, if we did not give him thanks. Faith works
 by love, and creates a thankful heart, while un-
 belief shuts the mouth of praise. Well therefore
 may the faithful pray in the words of our church,
 "O Lord open thou our lips," "and our mouths
 "shall shew forth thy praise." Well doth the
 minister exhort, "feed on Jesus in thine heart by
 "faith with thanksgiving." As faith receives

Jesus into the heart, so faith feeds upon and digests, the wonderful love and grace of our once crucified Saviour and redeeming God. Faith feeds upon our risen, exalted, and ever living Imanuel, in the preciousness of his person; the fulness of his grace; the perfection of his atonement and righteousness, and the glory of his finished salvation for us. And O in the lively exercise of faith, how doth the sweet incense of praise and thanksgiving arise in our hearts, and ascend from our tongues to him, "who hath loved us, and hath redeemed us to God by his own blood." Well mayest thou, O soul, join in that sweet song of praise, entitled, "A joyful thanksgiving of the faithful, for the mercies of God," Isa. 12. "And in that day," that gospel day when mercy, grace, peace, and pardon are multiplied, by Christ Jesus, then "thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy do I draw water out of the wells of salvation." Thus faith is as it were like a bucket, which draws the water of consolation and joy, from the original fountain of God the Father's everlasting love; streaming in all the fulness of grace, which is in God the Son Christ Jesus; and communicated through the word and influence of God the holy Spirit, to the

the hearts of the faithful. O this is an everflowing, overflowing, inexhaustible fountain of joy, and never failing spring of praise. Therefore from the experience of this, ver. 4. "In that day shall ye say, praise the Lord, proclaim his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the holy One of Israel in the midst of thee." O what a rapture of ecstatic joy is this!

BEHOLD — PRAISE — DECLARE — MAKE MENTION — SING — CRY OUT — SHOUT. What a rich profusion of words are here? And all rise out of the fulness of a grateful heart, to celebrate this glorious truth that our God, Jesus, is become — what? A Saviour to make salvation probable? To make salvation possible? To be the cause of salvation, and to leave us to perform the conditions to entitle us to salvation? Infinitely more: for, "behold God is my SALVATION — Jehovah is become my salvation." He is not the part of it, but the whole of it, even the substance, the thing itself — SALVATION itself. "I will trust and not be afraid; he is my song," says the faithful, joyful, praising soul; therefore I will sing the wonders of his love, and ascribe the whole and sole glory of salvation to HIM ONLY. For "he is in the midst of me;" "he dwelleth in my heart by faith." Then, as taught by our

Lord, we again, in his words, call upon Our Father; &c."

C H A P. XXVII.

The free-will offering of the faithful in self-dedication of themselves to the Lord.

O LORD and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving. The Lord's Supper is a feast of love to us, and it is a sacrifice from us to God; but not a sacrifice to make an atonement for our sins, or to intitle us to the favour of God. The Lord forbid us to entertain such a thought! It is injurious to the blood and righteousness of the Son of God. But the Sacrament is a sacrifice of praise and thanksgiving to Jesus, who hath redeemed us to God by his blood, justified us before God by his righteousness, and hath made us kings and priests unto God, "to offer up spiritual sacrifices acceptable unto God, by Jesus Christ," 1 Pet. ii. 5. *We most humbly beseech thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood* — Still the faithful lean upon their beloved: their faith fixes wholly on his merits and death: all their plea is for his sake only. And what will the loving Father withhold from those who thus plead the blood of his beloved Son? "He who spared not his own Son, but delivered him up for US all; how shall he not with him

also

also freely give us all things !” Rom. viii. 32. *That we and all thy whole church* — This prayer breaths a truly catholic spirit. We wish “ grace to all “ them who love our Lord Jesus Christ in sincerity.” “ Thy whole church.” ALL whom thou, O Jesus, “ hast redeemed to God by thy blood, “ out of every kindred, and tongue, and people, “ and nation,” Rev. v. 9. Our prayer is as extensive as our Lord’s love. Where we see the image of Christ, we should love for Christ’s sake. It shews a miserable contracted spirit, where love is shut out by difference of outward forms and ceremonies. We may, we ought to love as brethren of Christ, though we differ as short sighted men. *That we may obtain remission of our sins.* But hath not Jesus actually obtained this by his blood? Yes, doubtless. But here we pray, that all the redeemed may have the sweet knowledge of this through faith. The sins even of all “ little children in Christ are pardoned for his name’s sake,” 1 John. ii. 12. But being young in knowledge, little in experience, and weak in the faith of Jesus, they do not know their interest in Christ, they can scarce believe that their sins are actually pardoned in his blood. Their poor hearts are in doubt of this. They cannot cry to God in the strength of faith, ABBA, FATHER : yet they do really believe there is salvation in Jesus and in none other : that there is forgiveness of sins in his blood only, and by no other means. So that they have TRUE FAITH in Jesus. They are “ blessed of God : he
“ doth

“doth not impute sin unto them.” Though they do not know their blessedness, and that their sins are forgiven; still they cleave unto Jesus, and they are waiting when the times of refreshing shall “come from the presence of the Lord.” Such as these compose a great part of Christ’s church, and surround his Table. Here they are prayed for. Yea, that we may all of us live in the happy sense of Christ’s pardoning love: be all witnesses, that the Son of man hath power on earth to forgive sins, and so be ever joyful in him. And we not only pray for pardon of sin, but *all other benefits of his death and passion.* FAITH looks to and rejoiceth in the past transactions of the life and death of Jesus. HOPE looks forward, expecting to receive still more and more benefits from him. O who can number all the glorious benefits which the Redeemer’s death and passion hath obtained to us sinners! Reconciliation to God — adoption into his family — justification in his sight — sanctification into his image — pardon, peace, and joy in God — a heaven on earth by faith now — and persevering grace to endure to the end, till we are admitted into his glory hereafter. All, all is given us by free gift of rich grace, from the love of God the Father, through the merits and death of his beloved Son, by the communication of God the Holy Ghost. Therefore we plead for all by faith, and add, *Here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee.* This voluntary, self-dedica-

dedication of the faithful proceeds from the faith and love of their hearts. It is agreeable to the sweet reasoning of St. Paul, 1 Cor. vi. 19, 20. "Know ye not that your body is the temple of the Holy Ghost, which is in you, which we have of God, and are not your own? For ye are bought with a price (O most precious invaluable price!) therefore glorify God in your body, and in your spirit, which are God's." And in this solemn act, it is as though we were to say, "O Lord, other lords beside thee, have had the dominion over us." We have not renounced the devil and all his wicked works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh: but have lived after the course of this present world. Our whole hearts have been set upon it, and our affections given up wholly to it. Its vain pleasures and sensual enjoyments have been the delight of our minds — we have been taken up in fulfilling the lusts of the flesh, the lusts of the eye, and the pride of life — "the god of this world, the prince of the power of the air, ruled in our hearts, and we were the children of unbelief and disobedience," — but now, Lord Jesus, we believe thy infinitely great love wherewith thou hast loved us; and the inestimably precious price thou hast paid to redeem us; and we find the grace of thy holy Spirit within us; therefore we would glorify thee for thy love and salvation: we would now in heart affection, and life, be wholly thine, and only thine.

We

We see infinitely greater joys, more substantial pleasures, and sweeter delights, in communion and fellowship with thy blessed self, than all the gay scenes of worldly diversion and carnal pleasures can afford us. They are dead to us, and by the enjoyment of thy love, we become dead to them. Accept, most gracious God and Father; accept, most loving God and Redeemer, this reasonable, holy, lively sacrifice of our souls and bodies, which we here offer unto thee upon the altar of thy love.

O never, never did any real Christian repent of this solemn sacrifice. He can never see cause to change his mind, concerning his dedication of his whole self to the service and enjoyment of God in Christ. But he does repent, for having lived so long in the service of sin and Satan, and to the vain pleasures of a sinful world. He still is grieved because he finds himself the subject of desires and dispositions, which are contrary to his being wholly devoted to the love, service, and enjoyment of his God Redeemer. "For the flesh lusteth against the spirit, so that he cannot do the things that he would." But O, the awful state of those, who, instead of sacrificing their souls and bodies to God, devote them to sin and Satan; and kill their precious time in the vain pleasures, and sinful diversions of a perishing world! What distress awaits such in an hour of death! What anguish of spirit will seize on all, who live and die thus, in the day of judgment! O Christian, what

a debtor art thou to the divine grace of thy Lord, which has snatched thee from this danger, and caused thee to act otherwise ! Therefore we pray, *Humbly beseeching thee, O Lord, that all we who are partakers of this holy communion, may be fulfilled with thy grace and heavenly benediction.* The Lord having emptied our souls of the pride of self-righteousness, and of our natural love of sin, we present ourselves before him, and beg to be " filled with all the fulness of God." Even the fulness of his divine grace and heavenly blessings in Christ Jesus. A taste and relish of divine love, ever causes hunger of soul for more, yea to be filled full of it. " If so be ye have tasted that the Lord is gracious," saith the apostle; ye will then be " coming unto Jesus, as unto a living stone, disallowed indeed of men, but chosen of God and precious," 1 Pet. ii. 3. 4. *And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.* Thus, in this humbled frame of spirit, the faithful commemorate the Lord's love to them, and his salvation of them, at his Table. Thus they present their sacrifice of praise and thanksgiving unto him. And thus they offer and present their souls and bodies, as a lively sacrifice to his glory and service.

service. Still sensible that their manifold sins render them unworthy to approach the Lord; yet considering, that his institution hath made it their bounden duty: therefore they willingly obey him, and beseech him to accept this their duty and service. And can they think of the high honour, and inestimable privilege, here enjoyed, without some such a meditation as this, "WHAT AM I? A sinful worm of the earth: born in sin—my soul was naturally dead in sin — by nature a child of wrath — by practice an enemy to God in my mind, by wicked works — living without God, without Christ, and without hope in the world,—Carelessly going on to fill up the measure of iniquity, and to render myself ripe for eternal destruction."——WHERE AM I? In the presence of the Lord,—in the sight of his holy angels,—joining with his holy saints upon earth, in commemorating the dying love of a once crucified Saviour.——HOW CAME I HERE? Son of David: Son of God, thou knowest. Hath not thy grace interposed between my soul and eternal misery? Didst not thou call me by thy word. *Come unto me?* Hath not thy holy Spirit enlightened my mind to know thee, the only Saviour; and to know that without thy blood to pardon my sins, thy righteousness to justify my person, and thy Spirit to sanctify my soul, Lord I must perish?—And Lord did not thy Holy Spirit, THE COMFORTER, encourage my mind, incline my spirit, yea, and put faith in my heart, to believe, that thou wouldst

receive

receive me, even ME, a returning sinner to thee my Saviour? WHEREFORE AM I COME? In obedience to thy command, Lord; to remember thee; to commemorate thy love in dying for sinners; and to glorify thee for becoming salvation to sinners; and to pray thee, that my soul may partake of the comforts of thy love, the peace of thy spirit, and the joys of thy salvation at thy Table on earth, as the earnest and pledge of eternal glory in heaven.

And now I am come, Lord do not "weigh my merits," I disclaim all merit in myself — I have none to plead — I have not deserved the least favour from thee — I have no claim to thy grace at thy hands — all is freely given — all is richly bestowed — instead therefore of weighing my merits, forgive, Lord, my demerits — pardon my offences — if, Lord, thou art extreme to mark what is amiss, even in this my bounden duty and service, there is enough to condemn me. For thou hast taught me, "after I have done all, I am but an unprofitable servant." But in Jesus there is all fulness of grace for pardon; and perfection of righteousness for acceptance in God's sight. Tis thou who takest away the iniquity of our holy things by thy much incense. Therefore Christ we come to God the Father, and with him in the unity of the Holy Ghost, all the honour of grace to sinners, and all the glory of salvation for sinners, be unto thee, O Father Almighty, world with-

out end. Amen. And O that our hearts might ascend to our Lord, while we consider that sweet ascription of glory to him, which concludes the service of the faithful at the Lord's Table.

GLORY BE TO GOD ON HIGH.

This is the joyful anthem, with which "the multitude of the heavenly host, ushered in the birth of the Son of God, in human flesh," Luke ii. 14. The rich, free, sovereign, everlasting, love and grace of God descends from heaven to earth; and the glory of his wisdom, his justice, his righteousness, and his truth; yea, the glory of every attribute and perfection of Jehoyah, shine bright in the person of Jesus: and when his grace takes possession of human hearts on earth, then it causes glory to ascend to God on high. Grace bestowed on fallen men raises the shouts of glory to God from the church militant on earth. And the church triumphant in glory is incessantly employed in celebrating the glory of God in the salvation of Jesus, throughout eternity. Says the beloved disciple, "I beheld and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before THE LAMB, clothed with white robes;" not a sin within them; not a spot upon them; but all is washed away in the blood of the Lamb, and they are presented in the glorious white robe of the Lamb's righteousness, faultless before the throne of God's glory, with exceeding joy, Jude 24. Thus they have more than a

gelical parity. "And palms in their hands." The trophies of victory over every enemy, sin, death and hell. While exceeding joy fills their hearts, and an eternal crown of glory adorns their heads, they break forth with "a loud voice," in this triumphant song, saying, "SALVATION TO OUR GOD, WHICH SITTETH UPON THE THRONE, AND UNTO THE LAMB." And all the angels, though they never tasted the redeeming grace and dying love of the Son of God, yet they are the subjects of electing love and confirming grace; therefore they "stood round about the throne," and join the redeemed souls of men, saying, "Amen: Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God, for ever and ever. Amen." Rev. vii. 9, 10, 11, 12. For Jesus is the God both of angels and saints. He is their confirming, as he is our redeeming God.

See, then, O Christian, grace brings sinners to the feet of Jesus: grace brings Christ into the heart of sinners on earth: and O what glory doth this bring to God in heaven! O soul call to mind, admire, adore, and rejoice, thou art here before the Lord's Table, celebrating his praises, with all the heavenly host of angels, and of the spirits of just men made perfect in the mansions above. All are uniting in one and the same blessed employ. Thus when "God, who in the beginning, caused light to shine out of darkness, shines into

our hearts; then we enjoy the knowledge of the glory of God, shining in the face of Jesus Christ." Then we may be truly said, to be "come unto
 " mount Sion, and unto the city of the living
 " God, the heavenly Jerusalem, and to an in-
 " numerable company of angels; to the general
 " assembly of the church of the first born, which
 " are enrolled in heaven, and to God the judge
 " of all, and to the spirits of just men made per-
 " fect; and to Jesus the Mediator of the new
 " covenant, and to the blood of sprinkling,"
 Heb. xii. 22, 23, 24. Then we unite in heart
 and voice, "Glory be to God on high."

AND IN EARTH PEACE.

"Jesus is the Prince of Peace," Is. ix. 6. He hath brought peace from the God of heaven, to us sinful rebels on earth. "He hath made peace for us, thro'
 " the blood of his cross," Col. i. 2. And before he expired upon it, he left us this precious legacy in his word, "My peace I leave with you, my peace
 " I give unto you," John xiv. 27. And through believing in his name, the God of hope fills us with joy and peace. For "being justified by
 " faith, we have peace with God, through Jesus
 " Christ our Lord," Rom. v. 1. And we hence are delighted to "follow peace with all men,
 " and holiness, without which no man shall see
 " the Lord," Heb. xii. 14.

GOOD WILL TOWARDS MEN.

Herein is love! not that we loved God, but that he loved us. Herein is grace! not that we had
 a good

a good will to God, but his good will is first towards us. And who shall declare the wonders which God's good will towards us hath wrought for us? His word declares it. Christians experience it; and they come to the Lord's Table to celebrate it. All the means of grace we partake of, and all the hopes of glory we entertain, are all from the GOOD WILL of God towards us. That we have a good will to use the one, and to be delighted with the prospect of the other, this also cometh of the GOOD WILL of God. "For it is God who worketh in us both to WILL and to do of his own good pleasure," Phil. ii. 13. To thee, O Christian, who knowest thyself, who art acquainted with the corrupt nature of thine own will, that it is naturally prone to will that which is evil, but to do good hath no power; and therefore canst no more boast of thine own FREE WILL to that which is spiritually good — but the belief of God's good will towards thee is entertained with joy, and celebrated with humility. The faithful members of our church, who come to the Lord's Table, do most heartily acquiesce in judgment with our church in her 39 Articles. They not only assent to the words, but are acquainted also with the sense and meaning of them in their own hearts. In particular Art. 10.

Of Free-will.

"The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength, and good works,

“ works, to faith and calling upon God ; where-
 “ fore we have NO POWER TO DO GOOD WORKS
 “ PLEASANT AND ACCEPTABLE TO GOD, with-
 “ out the grace of God by Christ preventing (that
 is, first disposing) — us, that we may have a good
 “ will and working with us when we have
 “ that good will.” — O God ! Am I willing to be
 saved by thy grace, and to receive the kingdom of
 heaven as the free gift, of thy good pleasure ? Have
 I a will to embrace thy beloved Son Jesus Christ ?
 to believe in his name as the only Saviour of sin-
 ners ? to submit to his righteousness, by which
 alone sinners are justified ? to rely on his blood,
 through which alone sinners are pardoned ? Have
 I a will to live by faith on the Son of God ; to
 walk in love, and to devote my life in serving and
 obeying thy will, O my God ? Have I a will to
 hate sin, repent of sin, turn from sin ; to love ho-
 liness, delight in holiness, and follow after holi-
 ness ? O Lord, I this day prostrate myself before
 thee, and in thy sacred presence, and in the presence
 of angels and men, would give the whole glory
 of all this to thee. By thy grace, O God, I am
 what I am — It is all because thy good will is
 towards me. — O my God, my will is naturally
 contrary to all this : but the day of thy power,
 O glorious Imanuel, is come upon me. There-
 fore with “ thy people, I offer thee FREE WILL
 “ offerings with an holy worship,” Psal. cx. 3.
saying, We praise thee, we bless thee, we worship
thee, we glorify thee, we give thanks to thee for thy

great

great glory, O Lord God: even thou holy Spirit, who dwellest in us, and walkest in us, and comfortest us in the truth of the Saviour's love, and art his blessed witness in our hearts. *Heavenly King* — Jesus, thou king of saints, we give thanks to thee for thy great glory, who reignest FOR US above, and reignest IN US by faith and love. *God the Father Almighty*. Thou, O God and Father of our Lord Jesus Christ, and our Almighty God and Father in him: “the Father of all our mercies, “and the God of all our comforts:” we give thanks to thee for thy great glory, for that thou “hast loved us, and hast given thy Son for us,” and in the faith and knowledge of him, hast given “us everlasting consolation and good hope thro’ “grace,” 2 Thess. ii. 16. “Thus in all things “the Unity in Trinity and the Trinity in Unity “is to be worshipped.” And thus the praises of the holy, blessed, and glorious Trinity are proclaimed from gracious hearts. So it was in the church of old. “Not unto us, O LORD, not “unto us, but unto thy Name,” JEHOVAH, the Covenant God, the Trinity of Persons, in the unity of essence, “we give glory for thy mercy “and truth’s sake,” Psal. cxvi. 1. Thou hast shewed mercy to the miserable, therefore our praises ascend to the merciful one; for we are the objects relieved by thee: and thy mercy is bestowed on us for truth’s sake. For the sake of the truth of covenant engagements, according to the truth of everlasting love; agreeable to the promise of

TRUTH,

TRUTH, and the oath of TRUTH, ratified and confirmed by the blood of him who is emphatically stiled THE TRUTH, John xiv. 17. Therefore we call upon him,

O Lord, the only begotten Son Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. The Spirit of inspiration stiles the saints of God, the "faithful in Christ Jesus," Ephes. i. 1. As "they are in him who is the truth," so they confess and call upon and worship him in truth, as the Lord, the Lord God Jesus, the only begotten of the Father. "God of the substance of
"the Father, begotten before all worlds, and man
"of the substance of his mother, born in the world;
"perfect God and perfect man;" who, as a LAMB without spot of sin, was once sacrificed to redeem a lost world — who is the "LAMB of God, that
"taketh away the sin of the world;" and who ever lives to save all who cry to him for mercy. Those who do not believe Jesus is both Lord and God, cannot worship with us; cannot communicate with us; cannot call upon Jesus with us, nor hope for mercy from him; and yet without the mercy of Jesus our Lord and our God, they must remain miserable sinners, and perish everlastingly. "But to
"them who believe Christ is precious," as our God-man and Mediator. So we believe. We know we constantly stand in need of his mercy, and therefore we cry again and again to him for it, *Thou who takest away the sin of the world, have mercy upon us.*

As

As verily as we believe thy righteous Father did lay all our iniquities upon thee, as truly as thou didst "bear all our sins in thine own body upon the tree," as surely as thou, O holy Lamb of God, must "put away our sins by the sacrifice of thyself," removing its punishment, from us and its filth, and its guilt, from before the sight of God thy righteous Father; so take away the guilt of sin from our consciences — so pardon sin in our hearts — so save us from its power — that it reign not in us, nor have dominion over us, in our lives — yea so have mercy upon us, as to deliver us, in thine own time, way, and manner, from the very being of sin in us, which is thine enemy and our grief.

Thou who takest away the sin of the world receive our prayer. On the belief of thy sacrifice, O Lamb of God, for our sins, our prayer is founded. As we plead thine own atonement for mercy, so for an answer to our prayers. Hast thou not said, "Whatsoever ye shall ask in my name, THAT I WILL I DO, that the Father may be glorified in the Son?" Yea, Lord: and as knowing how slow of heart we are to believe thy love, and how backward to ask thy greatest blessings, and richest comforts; therefore, to quicken and encourage us, thou hast again repeated, "If ye shall ask any thing in my name, I WILL DO IT," John xiv. 13. Thanks to thee Lord for these sweet words of promise. It is enough. Thou hast said it, I WILL DO IT. In humble prayer
we

we will call, and in humble hope we will wait. We have thy word for the object of our faith, and the warrant of our hopes. That keeps our souls looking up to thee, and waiting upon thee, till thou, who art able, shalt accomplish all thy will in us, and save us to the very uttermost.

Then who sittest at the right hand of God the Father have mercy upon us. Thou Lord of life and glory, who once wast “crucified between two thieves, “the one on thy right hand, and the other on “the left;” and when thou wast hanging on the cross, didst answer that prayer from the lips of a dying malefactor: “Lord remember me, “when thou comest into thy kingdom:” O hear us, Lord, remember us, now thou art in thy kingdom. We also stand in need of the same mercy as the thief whom thou savedst in the last hour. For we also are malefactors, miserable evil doers, as he was. There is no way for us to be saved, and to enter into thy kingdom, O Jesus, but by thy free unmerited mercy. Therefore, Lord, have mercy upon us: for we are “looking for “the mercy of thee, our Lord Jesus Christ, unto eternal life,” Jude 21.

For thou only art holy, thou only art the Lord. We believe in thee, as the only essentially HOLY Lord God of thy people. Therefore thou, O Jesus, art worthy of all our trust and confidence. We adore thee as our holy God. We believe in thee as the holy ONE of God, the only holy MAN Christ Jesus. We rejoice in thee as our GOD-MAN,

Mediator,

Mediator, Redeemer, and Saviour. And thus the prophesy of the Lord is fulfilled in us, "We stay ourselves upon the LORD, the holy One of Israel, IN TRUTH," Is. x. 20. "For in that day, (this precious gospel day) shall the deaf hear the words of the book." We who naturally were like "the deaf adder, that stopped her ear, and heard not the sweet voice of the charmer, Jesus," though he charmed never so wisely in his word; yet now find "the testimony of Jesus, is the spirit of prophesy," Rev. xix. 10. therefore we say with Jeremiah, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart, for thy name is called upon me O Lord God of hosts," xv. 16. "And the eyes of the blind shall see out of obscurity." We sinners, who were born blind, our minds were once darkened to our own misery, and the glories of Imanuel; now "the light of the glorious gospel of Christ, who is the image of God, hath shined into our hearts, to give us the knowledge of the glory of God, in the face of Jesus Christ," 2 Cor. iv. 4. 6. We confess "his eternal power and Godhead," who is the Saviour of men. "The meek also shall increase their joy in the Lord: And the poor among men shall rejoice in the holy One of Israel," Is. xxix. 18, 19. Who are the meek? Who are the poor among men? Even we, all of us, are miserable sinners. We are all in debt, insolvent

insolvent bankrupts. We have nothing, that we can call our own but sin, and this is our curse and our shame. We are so poor, that we are in want of every thing, to make us holy and happy. Adam's transgression hath so impoverished us, that we are quite **NAKED**. But though we are so miserable, wretched, and poor, yet we are abominably proud also. For we are prone to reject "the grace of our Lord Jesus Christ, who became poor, that we, through his poverty, might be made rich." Therefore we are not naturally **MEEK**. But when we are enabled to see ourselves in the light of God's word, our hearts are humbled. Our pride and self-sufficiency are brought down. We become **POOR** in our own eyes. Our lofty looks, and strong reasonings, are cast down. "Our high thoughts of ourselves, which are exalted against the knowledge of God, are brought into captivity to the obedience of Christ." Then indeed our hearts become **MEEK**. We are willing to receive the revelation of Jesus. We gladly sit at his feet, and rejoice to hear the words of his lips. We bow to his cross; submit to his righteousness; and confess ourselves wholly and solely indebted to him for salvation. We commemorate his love at his Table, with a thankful heart. Possessing the unsearchable riches of Christ, we crown him with the whole and sole glory of saving us. Thus we "joy in the Lord, and rejoice in the holy One of Israel." "We rejoice in the Lord Jesus Christ, and have

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“no confidence in the flesh.” As our knowledge of him groweth, and our faith in him increaseth, so our joy of him, and rejoicing in him aboundeth more and more, unto the perfect day. Therefore we say from our very hearts,

Thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost art most high, in the glory of God the Father. Amen. “For that which we be-

“lieve of the glory of the Father, the SAME we

“believe of the Son, and of the Holy Ghost,

“WITHOUT ANY DIFFERENCE OR INEQUALITY:

“who art one God, one Lord, not one only

“person, but three persons in one substance.”

Thus scripturally, all the faithful of our church

believe and confess in the collect for the feast of

Trinity *, and in the collect for Trinity Sunday,

we thus address the Lord: “Almighty and ever-

“lasting God, who hast *given* unto thy servants

“*grace*, by the confession of a *true faith*, to ac-

“knowledge THE GLORY OF THE ETERNAL

“TRINITY, and in the power of the divine

* I gladly embrace this method of confessing myself greatly indebted to the Rev. Mr. Jones, Rector of Pluckly, in Kent, for his excellent Treatise on the TRINITY. I heartily bless God that I ever read that best of all human compositions, I have met with on this important subject. It has been a blessed means of establishing my mind in that scripture doctrine. The learned and judicious author, has fully proved the truth of this sacred mystery; not by nice, abstracted, metaphysical reasoning; but by that which is of all others, the most convincing and establishing to Christians: namely, comparing spiritual things with spiritual things: explaining scripture by scripture.

“ Majesty to worship the UNITY; we beseech thee, that thou wouldst *keep us* stedfast in THIS FAITH, and evermore *defend us* from all adversities, who livest and reignest, one God, world without end. Amen.”

Here we may observe, 1st. That “ God hath from the beginning chosen us to salvation, thro’ sanctification of the spirit, and belief of the truth,” 2 Thess. ii. 13. 2d. “ The FAITH of God’s elect, receives and acknowledges the truth, which is according to godliness,” Titus i. 1. 3d. “ LOVE rejoiceth in the truth,” 1 Cor. xiii. 6. 4th. HUMILITY confesseth from whom the truth cometh, even by the inspiration of the spirit in the word. 5th. That the truth doth not naturally spring up in our minds; but that grace is given us from God, whereby we believe and acknowledge the truth. And 6th. That our HOPE is fixed upon God, to keep us stedfast in this our most holy faith; for we are exposed to many enemies to this truth. All this enters into the very essence of this prayer: and therefore a rejection of the truth, of the glory of the eternal Trinity, is a sad evidence of being left to walk in the pride of our fallen nature; “ in the vanity of our minds, having the understanding darkened, being alienated from the life of God, through the ignorance that is naturally in us, because of the blindness of our hearts,” Ephes. iv. 17, 18. And also that such persons are destitute of the graces of faith, love, and humility.

But we have heard the truth of holy blessed sinners, Christ Jesus, meon, and well may “ Blessed salvation. let before his human precious him by faith him, as the only should ever shame. G which is ever glory the greater “ should our Lord Jesus, who views of the from thy, ta And who come and part out of thy victories triumph of

But we have not so learned Christ; if so be that we have heard him and have been taught by him, as the truth is in Jesus. For we see the glory of the holy blessed Trinity manifested and displayed to sinners, in the grace and salvation, which is in Christ Jesus. And therefore with believing Simeon, embracing Jesus in the arms of our faith, well may each of the faithful also joyfully say, "Blessed be God, for mine eyes have seen thy salvation." I have seen Jesus by faith, & evidently set before me, this day, in the instituted emblems of his human body once crucified for us; and of his precious blood once shed for us. I have fed on him by faith, and would now and ever rejoice in him, as "the glory of all God's people," and as the only glory of my soul. God forbid that I should ever glory in sin, which is my greatest shame. God forbid I should ever glory in myself, which is the greatest pride. God forbid I should ever glory in mine own righteousness, which is the greatest ignorance. "God forbid that I should glory in any thing save in the cross of our Lord Jesus Christ." O may I ever glory in Jesus, who is my greatest glory. In these lively views of thee, O Jesus, by faith may I now depart from thy table.

And when the approaching messenger death shall come and bid nature dissolve, and my soul depart out of this vale of tears, then may I find thy victories, O my redeeming God, the joy and triumph of my departing soul. May I then say,

O 2

LORD;

LORD, NOW LETTEST THOU THY SERVANT DEPART IN PEACE ACCORDING TO THY WORD, FOR MINE EYES HAVE SEEN THY SALVATION. Thus, O Lord, "let all those who seek thee rejoice and be glad in thee, and let such as love thy salvation say continually, the Lord (Jesus) be magnified." "But I am poor and needy, yet the Lord thinketh upon me: thou art my help and my deliverer, make no tarrying, O my God," Psal. xl. 16, 17. — "Amen. Even so, come, Lord Jesus," Rev. xxii. 20. Agreeable to this faith, the minister pronounceth this blessing,

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

Thus endeth the office for the administration of the Lord's Supper in the church of England.



THE the epitome of the comfort of life, till he trust, some on it, may be made heart, and life. Let

IT is ju offspring author of it Rom. xv. "The ch "him," I "the blood "peace," in consequence the sons of

Practical and Experimental Observations upon
THE PEACE OF GOD, &c.

THIS divine benediction which concludes the solemn service of our church, is an epitome of the Gospel of Peace. It includes all the comfort which a Christian can enjoy in this life, till his soul returns to God. Therefore I trust, some practical and experimental observations on it, may, thro' the blessing of the Eternal Spirit, be made profitable to the faith of the Christian's heart, and to the regulating of the conduct of his life. Let us consider

C H A P. I.

The nature of this blessing.

IT is justly stiled the Peace of God. It is the offspring of heaven. God the Father is the author of it. Hence called "the God of peace," Rom. xv. 33. God the Son is the procurer of it. "The chastisement of our peace was laid upon him," Isai. liii. 5. "He hath made peace by the blood of his cross," Col. i. 20. He is "our peace," Eph. ii. 14. And God the Holy Ghost in consequence of this bestows this peace upon the sons of men. For, "the fruit of the Spirit is

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"peace,"

“ peace,” Gal. v. 22. “ Thus, these Three who
 “ bear record in heaven, bear witness in earth
 “ also.” “ They agree in one.” One essence:
 one truth, and one blessing, even to grant peace to
 the rebellious sons of fallen Adam. Hence they
 held a counsel of peace, Zech. vi. 13. Jesus the
 man, who is called the BRANCH, was to bear the
 glory of the spiritual temple of the Lord; and all
 who should be united to him, were to enjoy this
 blessing of peace with God. They entered into the
 covenant of peace. Hence saith Jehovah, “ The
 “ mountains shall depart, and the hills shall be
 “ removed, but my kindness shall not depart from
 “ thee, neither shall THE COVENANT OF MY
 “ PEACE be removed from thee, saith the LORD,
 “ who hath mercy on thee,” Isai. liv. 10. This
 covenant is ordered in all things and sure, 2 Sam.
 xxiii. 5. Images taken from the strongest things
 in nature, are alluded to, to represent the firm-
 ness and stability of it. It is established upon
 EVERLASTING KINDNESS: supported by EVER-
 LASTING FAITHFULNESS, and shall be fulfilled by
 the EVERLASTING TRUTH, according to the EVER-
 LASTING MERCY of the EVERLASTING JEHOVAH,
 God the Father, Son, and Holy Spirit. It is declar-
 ed, as to one Person, in the singular number, **THEE**.
 The objects of God’s everlasting kindness and mer-
 cy are collectively considered, as making up but
 “ one body, the church,” of which “ Christ is
 “ given to be the head,” Eph. i. 22. They are
 viewed as one in him. Hence “ Jesus was made
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a surety of this covenant," Heb. vii. 22. Glory be to his loving heart and precious name; he saw thee and me, O soul, at this distant period of time: he foresaw all the evils sin would bring upon us: he knew all the miseries to which sin would expose us; and all the wants it would reduce us to. Therefore he engaged in the everlasting covenant, to become our surety: to be made like unto us in all things, sin excepted: to be Imanuel, God with us: God in human flesh: and in our very nature, to fulfil all the terms and conditions of this covenant for us, which law and justice could require: to pay all our debts to God: to satisfy his divine justice which we had offended: to fulfil his righteous law which we had violated: to atone for sins which must have destroyed us: to open the kingdom of heaven which sin had shut against us: and thus to remove every hindrance between God and our souls, and to make way for free communication from God's heart to us, that peace and love might flow from our heavenly Father into our hearts and minds, through Jesus our blessed surety. Thus "this covenant was confirmed of God "IN Christ nothing could disannul it, that it "should make the promise of life and salvation by "Jesus of none effect," Gal. iii. 17. Hence the prophets testified of Jesus; of the covenant of grace, and the counsel of peace which he engaged in, to ratify and fulfil on our behalf. "My counsel shall "stand, and I will do all my pleasure;" saith the Lord, therefore "hearken unto me," Is. xlvi. 11.

For

For " he worketh all things after the counsel of
 " his own will," Ephes. i. 11. And when Jesus
 appeared in flesh, the heavenly host usher in his
 glorious birth, with this joyful anthem, **PEACE ON**
EARTH. God and man are reconciled in one Christ.
 This flows from the **GOOD WILL** of God towards
 men; and this brings **GLORY TO GOD IN THE**
HIGHEST, Luke ii. 24. All is from the covenant
 of grace, and the counsel of peace. The apostles,
 with one accord, unite in saying, " Lord, of a
 " truth against thy holy child, Jesus, whom thou
 " hast anointed, (to be our peace maker) both
 " Herod and Pontius Pilate, with the Gentiles,
 " and the people of Israel, were gathered toge-
 " ther." To what end? Even " to do whatso-
 " ever thy hand and thy **COUNSEL** determined be-
 " fore to be done," Acts iv. 27, 28. Though
 all the powers of earth and hell were to combine,
 verily, they could never have crucified Jesus, if he
 had not permitted it. But he knew our peace was
 to be made by his sufferings and death, & therefore
 he submitted. " And being delivered by the deter-
 " minate **COUNSEL** and foreknowledge of God, he
 " was taken by wicked hands, and crucified and
 " slain," Acts ii. 23. O marvellous mystery!
 The very wicked hands, which took and crucified
 the Son of God, fulfil the determinate counsel and
 foreknowledge of God. Amazing to think of! The
 malice of Satan, and the hatred of men against
 Jesus, are the very means of our peace being
 made by the blood of Jesus. Unparalleled love!

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The Son of God is made a curse — suffers divine wrath — groans and dies in exquisite torture to reconcile offending man — to make peace with an offended God. Yes: his expiring breath proclaims the mighty deed is done — the Almighty work is effected. IT IS FINISHED, said the Prince of Peace, when he bowed his precious head, and gave up the ghost. What is finished? Verily all the toils of his holy life, in obedience to his Father's holy law — all the sufferings of his painful and accursed death, as the satisfaction to his Father's justice, were all finished.

Thus in the human nature of Jesus, “the mercy
“and truth of Jehovah met together; his righteousness and peace kissed each other,” Ps. lxxxv.
10. All the attributes of God harmonize. Mercy is established; truth is fulfilled; the law is magnified and made honourable; justice is fully satisfied; righteousness rejoiceth that peace is made, and the God of love freely bestows his blessing of peace upon rebellious men. For “God willing more
“abundantly to shew unto the heirs of promise,
“the immutability of his COUNSEL, confirmed it
“by an oath: that by two immutable things, in
“which it was impossible for God to lie, we might
“have strong consolation, who have fled for refuge
“to lay hold of the hope set before us,” Heb. vi.
17. 18. This peace is not a mere speculative truth, that is to be assented to only in the judgment; but, glory to Jesus, it is to be enjoyed and experienced in the heart. Therefore let us consider,

C H A P.

C H A P. II.

How this peace is brought into the heart and mind.

IT is very natural to us all, through ignorance of our Bibles, and being strangers to our own hearts, to talk of making our peace with God. Nothing is more commonly heard from the lips of man than this. But, poor souls, we know not what we say, nor whereof we affirm. Such language is the result of ignorance, pride, and unbelief. Of *ignorance*, of the holy law of God, against which we have all sinned — of the divine justice of God, which we have all provoked — of all the attributes and perfections of God, which we are set in array against us — of “the carnal mind that is within us, and which is “enmity against God: for it is not subject to the “law of God, neither indeed can be,” Rom. viii. 7. — Of *pride*, because such language proceeds from the haughtiness of our hearts; and proves that “the strong reasonings of such are “not brought down; and their high thoughts, “which exalt themselves against God, are not “yet brought into captivity to the obedience of “Christ,” 2 Cor. x. 5. — Of *unbelief*: For such vain pretensions, are directly repugnant to the truth of God’s word; and discover a total rejection of the gospel of Christ, which is glad tidings to poor sinners, that Christ has already made peace by the blood of his cross. Hence it is called, “The gospel of peace,” Ephes. vi. 15. For it

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is the "preaching of peace by Jesus Christ, he is
 "Lord of all," Acts x. 36. So that as to any sinner's
 attempt to make his peace with God, it is vain.
 It is utterly impossible. Not the holiest saint on
 earth could effect this: not the highest archangel
 in heaven could accomplish this for man. Indeed
 men who talk most of making their peace with
 God, attempt the least towards it; and put it off
 to an hour of sickness, or the day of death. Those
 who pretend to do it, can never effect it. For
 what poor sinner is able to make an atonement to
 God for his sins — to satisfy his justice which we
 have offended — to fulfil his holy law which we
 have violated — to change our own hearts which
 are desperately wicked — to renew our own souls
 which are utterly sinful; and to turn the whole
 disposition of our nature from the love of sin, to
 delight in God? Say, O ye sinful sons of fallen
 Adam, who among you is equal to this work?
 Yet all this is absolutely necessary for you to do,
 in order to make your peace with God; and no-
 thing short of all this can procure it. The high-
 est seraph in glory, is unable to effect this for us.
 We must all lie down in despair; die in enmity
 against God, and in open war with heaven, if it
 be left for us to make our peace with God. All
 created nature must let this work alone for ever.
 But glory be to the everlasting love of God our
 Father — glory be to the rich grace of God his
 Son our Saviour, the work is done, everlastingly
 and completely done. It was the wisdom of
 heaven

heaven to plan it: it was the work of Jesus on earth to finish it. Heaven rings with acclamations of joy on account of it; and saints on earth rejoice and triumph in the experience and enjoyment of peace with God, thro' our Lord Jesus Christ.

For it is brought into our hearts and minds. How? Glory be to the Holy Spirit, by his almighty grace. It comes to us through "the communion of the Holy Ghost." It is, as our church says of love, "an excellent gift poured into our hearts by the Holy Ghost." But how doth he effect this? By immediate inspiration? No. It is true we pray, in the words of our church, that "by the inspiration of the Holy Spirit, we may perfectly love God, and worthily magnify his holy name." Now here it is plainly implied, that without the inspiration, or breathing into our hearts, the love of God by the Holy Spirit, we cannot love God. Yet, is this prayed for and expected by immediate inspiration, without any medium? No: for it is added, "through Christ our Lord." This implies knowledge of Christ. But how do we know Christ? Is this by immediate inspiration? No, verily; to expect this we have no warrant: to pretend to this, is the spirit of rank enthusiasm. Are we to expect the Spirit will teach us to know Christ by any immediate secret whispers, and inward suggestions, without the means of the word? No, truly; for this were to set aside his revealed word, which

which he has already inspired, and caused to be written, wherein he testifies of Jesus. This is to run into the errors of Quakerism: to supersede all outward means, all revealed truths, and instituted ordinances. To reject the written word is downright infidelity. To expect the Spirit to teach us the knowledge of Jesus without the word, comes from the spirit of delusion. What is this but to impeach the wisdom of God, in giving us an outward revelation of Jesus, which he supersedes as useless and unnecessary, by teaching us to know Christ by immediate inspiration? But yet, says the heavenly instructed soul, "I will HEAR what God the Lord will SPEAK; for he will SPEAK PEACE unto his people, and to his saints," Psal. lxxxv. 8. How do any hear? Is it any articulate word spoken? How doth God speak peace? Is it by any audible voice? Fancy may suggest this: a warm imagination may believe this; and the spirit of delusion may propagate this. But there is neither Scripture nor reason to support this; nor doth the nature of the thing require it. To expect it, is to tempt the Lord. The Lord speaks peace in and by his word. To hear it, is to receive the truth into the understanding. To believe it, is to welcome it into the heart in the joy of it; "not as the word of men, but as it is in truth the word of God." But is faith given us by immediate inspiration? Not so neither. "For faith cometh by hearing, and hearing by the word

“ of God,” Rom. x. 17. Doth the Spirit breathe the peace of God by immediate inspiration, without faith? No: for then “ the wicked who are void of a lively faith, would be the subjects of the peace of God. But, “ there is no peace, “ faith my God, to the wicked,” Is. lvii. 21. Who are the wicked, but those who do not please God? “ But without faith it is impossible to “ please him,” Heb. xi. 6. And so far from unbelievers being at peace with God, we are assured, “ He who believeth not, is condemned “ already — he who believeth not the Son, hath “ the wrath of God abiding on him,” John iii. 18. 36.

So then, here is Jesus the object, who has procured peace. Here is the word of God, which is the means of our knowing Christ. Here is faith which is the medium by which the word is received into our minds, and the instrument of our receiving Christ into our hearts: and here is the holy Spirit, who is the agent, by whom the eyes of our understanding are enlightened, by means of the word, to know our calling, which is to enjoy the peace of God in Jesus Christ. Thus he brings this peace into our hearts and minds, through faith in the word of God, which makes known unto us the peace procured for us by the Son of God. So the Spirit fills the hearts of poor sinners, with “ all joy and peace IN BELIEV-
“ ING,” Rom. xv. 13. For the Spirit bears witness

witness to Jesus in the word. The word is the seed sown in the heart. The Spirit, like the sun in nature, quickens what is sown there. By the word the spirit discovers the abominable vileness of man's fallen nature : the exceeding sinfulness of sin ; and that hereby man is become an enemy to God. By the word, the Spirit opens our eyes to see our nakedness : convinceth us of our helplessness and inability, to do any thing to make our own peace with God : affects our minds with our misery without the peace of God ; and convinceth us of our danger that we must have eternally perished in our sins under the wrath of God, had not Jesus made peace by his blood. The Spirit sets before us in the word the abundant fulness of the grace of Jesus : the perfection of his atonement for sin : the glory of his everlasting righteousness for the justification of sinners, and that these are accepted of God, and imputed to sinners : That hereby our peace with God is perfectly made, and everlastingly finished. And " there-
 fore being justified by the blood and righteousness of Christ, by faith we have peace with
 God," Rom. v. 1. peace in our own hearts and minds. Thus by the precious word of the Lord, the holy Spirit silenceth our proud reasonings : answers all our carnal objections : stops our cavilling mouths : brings our high thoughts into captivity, to the obedience of Christ : stills the clamours of our consciences, by assuring us, " there
 is now NO CONDEMNATION to them who are

"in Christ Jesus," Rom. viii. 1. And comforts our hearts with this divine testimony, "Nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord," ver. 39. And thence we throw down our arms and cease our hostilities against God, being conquered by his love. Here then is a peace established, firm as a rock, durable as the pillars of heaven. Here is a peace enjoyed, of which God the Father is author : God the Son the procurer ; and God the Holy Ghost the inspirer. Well, therefore do we use that sweet custom in our church, after the portion of THE GOSPEL OF PEACE is named by the minister, the people join in proclaiming, GLORY BE TO THEE, O LORD. As if they were to say, that there is peace with thee, O Lord, for us miserable sinners — that this is preached to us in the gospel by Jesus Christ, and that it is brought into our hearts and minds by the Spirit : the glory of all this is due to thee, O Lord, therefore, we join in ascribing it unto thee.

But how different is this scriptural peace, from that which carnal, unregenerate men fancy they possess ? Alas ! They cry to themselves, "Peace, peace, when there is no peace." For behold, while they "say peace and safety, sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape," 1 Thess. v. 3. Their ease of mind is a false security. Their peace of conscience is a fatal delusion.

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delusion. For they are at peace with their sins : conscience is asleep : unaffected by the law which worketh wrath. They are ignorant of the gospel of peace. Strangers to the Prince of Peace. They resist the Holy Ghost, the inspirer of peace ; and are at war against the God of Peace. How long ? Even till the Lord quickens them by his grace here, or awakens them by the voice of the arch-angel and the trump of God hereafter.

And how vastly different also is this solid scriptural peace of God, from that which many profess to experience, which is only airy and visionary ? A meer human fancy : a phantom of the mind : created by a warm imagination, and supported by the power of nature's passions. As the tide of these flow in, their peace is enjoyed : as these ebb, their peace subsides. Now they feel peace, but they cannot tell why. Anon they have lost it, but they cannot tell how. Their frames and feelings are substituted in the place of faith : imagination and fancy supply the room of the word of God : their human passions are attended to, instead of the spirit of truth ; and the grand object of their minds for peace is a good opinion of themselves, instead of a scriptural knowledge of and steady belief in the Lamb of God, who taketh away the sin of the world ; and who has made peace with God for our souls, by the blood of his cross. Thus where the passions hold the reins, and fancy is the guide, men often drive on for a

season in the road of self-righteousness, imagining themselves possessed of the peace of God. But when the strength of their passions tire and abate — their frames and feelings fluctuate and change — and their warm imaginations forsake them, then their peace is lost. Thus it appears that what sprung up in nature's summer, expires in nature's winter. What was the effect of nature's heated passions, dies away in the coldness of nature's feelings. Thus effects prove the cause from whence they sprang. Hence it is common, for those who judge more by carnal reason, and according to appearances, than by righteous judgment founded upon the word of God, to deem such temporary professors, saints of God; and to conclude that they are fallen from grace: from a justified state, which they were never brought into; and that they have lost, what they never possessed, even the peace of God. For that preserves the children of God, from finally falling away; because it KEEPS their hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. Let us examine then whether our peace springs from the belief of God's word, and faith in God's Son. We now proceed to consider,

C H A P. III.

That the Peace of God passeth all understanding.

THIS is an excellent observation of Dr. Secker, late archbishop of Canterbury, in a sermon

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sermon on Phil. iv. 7. Of the peace of ~~God~~ he says, "It is that SENSE of being in friendship with God, that FEELING of comfort and joy flowing from him, which passeth all understanding: exceeds the conceptions of those who have not EXPERIENCED it, and will exceed, hereafter, the present conceptions of those who have." The archbishop uses three sweet words here, SENSE — FEELING — EXPERIENCE. Had they not come from the pen of his grace, they might have fallen under censure of enthusiasm. But who ever deemed his grace an enthusiast? Yet he useth these words. By them is most plainly implied, that a real Christian is one, who has spiritual SENSE, spiritual FEELING, and spiritual EXPERIENCE. I shall have occasion frequently to use these words. I have the authority of the archbishop for this. Not that one would flee for shelter to his grace's authority, fearing the charge of enthusiasm. Alas! what is all flesh but grass? and what is all the glory of man but as the flower of grass? "but it is the word of God, that liveth and abideth for ever," 1 Pet. i. 23, 24. In that I would glory. And this sense, feeling, and experience is preached to us by the gospel. Thereby we "TASTE that the Lord is gracious," 1 Pet. ii. 3. find that we are not "past FEELING," Eph. iv. 19. but we EXPERIENCE "the love of God shed abroad in our hearts by the Holy Ghost," Rom. v. 5. These are all scriptural expressions: therefore the use of them is justified by an infinitely greater authority than

than the most dignified mortal on earth; even by the Spirit of wisdom and truth. But will this screen one from the charge of enthusiasm? By no means. The more we speak of enjoying the life, spirit, and power of the gospel, so much the more enthusiastical we are deemed. Such is the glory of the present day. Enthusiasm is the common cant-word which is applied to divine truths, which men do not understand; and to spiritual blessings which they never EXPERIENCED.

“The natural man receiveth not the things
“of the Spirit of God; for they are foolish-
“ness unto him, neither can he know them,
“because they are spiritually discerned,” 1 Cor.
ii. 14. Mr. Burkitt very judiciously observes
here, “There are some things of God, which
a natural man may know; but the things of
the Spirit of God, as truths purely evangelical,
these he receiveth not, neither in his understand-
ing nor will. — A person of the most exquisite
natural accomplishments, and one who has im-
proved his reason to the highest pitch, cannot be-
hold evangelical mysteries in their proper light,
or embrace them in their verity and beauty with-
out the assistance of the Holy Spirit.” Now this
peace of God is one of the things of the Spirit of
God: but the natural man has no “SENSE of
being in friendship with God — no FEELING of
comfort and joy flowing from him — no EXPE-

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RIENCE of it — it exceeds his conception ;” as the archbishop phrases it. But few men will choose to take this character of a natural man to himself — the man of fine parts and acquired abilities thinks it cannot belong to him — the minister, who thinks himself sent to teach others, has no suspicion but he is a spiritual man — the professing Christian, because he conforms to the outward duties of religion, thinks he cannot be a natural man : and the outwardly profane think nothing at all of the matter. Who then is this natural man the apostle speaks of ? By these two marks he is easily distinguished : 1st. He does not know himself ; he is blind to his own ignorance of spiritual things ; he is a stranger to his own state. The spiritual man judgeth all things : he can see he was once a natural man ; but the natural man, whilst in his state of fallen nature, unrenewed by the grace of God, and unenlightened by the Spirit of God, cannot see his own state, and will not own himself to be a natural man : he doth not even know himself. But 2d. He is known to others. Only try him as to the SENSE, FEELING, and EXPERIENCE of this blessing of the peace of God ; you will soon discover he has no conception of it : he will “ count it foolishness ;” yea, he will speak evil of the things which he knows nothing of : they go beyond his understanding. Cast a pearl, one of the truths of the gospel, one of the blessings of Christianity, before such ; and instead of receiving it, they will turn upon you

you and rent you, faith our Lord. Tell them, "That all who believe in Jesus, are justified from ALL THINGS," Acts xiii. 39 That to such there is "NO CONDEMNATION," Rom. viii. 1. That you are a living witness of this truth; that "being justified by faith, you have peace with God, through our Lord Jesus Christ; and that God the Spirit hath inspired into you, a sweet SENSE of being in friendship with God; a FEELING of comfort and joy flowing from God: and that YOU NOW EXPERIENCE this peace in your own conscience. What would natural men say to this? Tho' it is the language of Scripture; of our church; and of the late archbishop; yet they do not understand it. It is a happiness they have no conception of. Therefore, with the same breath, they would honour you, and manifest their own state: for they would "cast out your name as evil for Christ's sake;" and in so doing prove "themselves mere natural men. Your faith they would condemn as romantic. Your experience they would brand with enthusiasm; and your person they would dignify with being righteous over much: that too much religion hath turned your brain. Such honour have all God's saints from the men of the world. They "know them not." They account both the faith and experience of a Christian, FOOLISHNESS. The apostle assigns a very plain reason for this. "The things of God a natural man cannot know, because they are spiritually discerned," says Bp. Beveridge,

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"I believe it a thousand times easier for a worm, a fly, or any other despicable insect whatsoever, to understand the affairs of men, than for the best of men in a natural state, to understand the things of God. — We must have a spiritual light before we can understand spiritual things, which every natural man being destitute of, he can see no comeliness in Christ, why he should be desired; nor any amiableness in religion, why it should be embraced."

Private Thoughts.

Thus the peace of God passeth the understanding of all mere natural men. Yet this very benediction is constantly pronounced by our ministers, after sermon, at the dismissal of the congregation. It contains nothing more than what every real Christian doth in common enjoy. And we may safely assert, without breach of charity, that he is not a true Christian, who desires not to EXPERIENCE a SENSE and FEELING of the comforts contained in this blessing. For the word of truth declares, "If any man have not the spirit of Christ, he is none of his," Rom. viii. 9. Therefore he is a stranger to the love of Jesus, and to the peace of God.

But, even you, O ye children of God by faith in Christ Jesus, who have the SENSE of God's friendship in your hearts: who FEEL the peace of God in your minds: who EXPERIENCE the comfort of it in your souls: doth not this pass your under-

understanding also? For can you fully explore the amazing heights, and the wondrous depths of this blessing? Dwell on it you may, you ought with rapture: speak of it you may, you ought with joy, saying with David, "Come and hear, " all ye who fear God, and I will tell you what " he hath done for my soul," Psal. lxvi. 16. But fully to comprehend and explicitly to explain the inward comfort of heart-felt peace with God — here all reason is nonplussed — conception is at a stand — understanding is perplexed, and all language fails in description. But here faith is all in all. We believe what we cannot fully comprehend: we experience what we cannot fully explain: we rejoice, adore, and praise " the love " of Christ which passeth knowledge;" and the happy consequence of it, The peace of God which passeth all understanding. Both the one and the other, it is our happiness to know by faith; but it is not our calling perfectly to understand, nor fully to explain.

Yet thus much we do know; we are fully assured of it by the infallible word of truth, that the eternal Jehovah, Father, Son, and Spirit, is at peace with rebel men. All who believe this, experience the comfort of it; " For by faith we " have peace with God, through our Lord Jesus " Christ," Rom. v. 1. The gospel proclaims this. Christ's ministers preach this. The holy Spirit is sent to glorify Jesus for this; and to breathe this peace into our hearts. And when

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rebellious man hears such joyful tidings, and receives such welcome news into his heart, O how doth it conquer his stubborn will : subdue the rebellion of his nature : slay the enmity of his spirit, and cause him to cast his weapons to the ground, and to lift up his eyes to heaven, with, O God, is there peace for ME ! Are thy thoughts of peace towards ME ! What me !——Such a vile rebellious wretch as ME ! O Lord can it be ! Yes, saith Jesus to all such enquiring souls, “ I have ascended up on high ; I have led captivity captive ; I have received gifts for men *, yea, even for the rebellious also, that the Lord God might dwell among them,” Psal. lxxviii. 18. For, “ I will dwell in them, and walk in them, and (though they were naturally perverse and rebellious children) yet I will be their God, and they SHALL be my people ; and I WILL be a father unto you, and ye SHALL be my sons and daughters, saith the Lord Almighty,” 2 Cor. vi. 16. 18. Here, O soul, the Lord speaks in the sovereignty of his grace, and the fulness of his precious love ; I

* I could not pass over this passage without remarking, that this psalm is applied to our Imanuel, by an infallible commentator, Ephes. iv. 8. The word which the translators have rendered *for men*, stands in the margin of our Bibles, as it may be rendered *IN THE MAN* : so that the gifts and graces of the holy Spirit, were received in the manhood, or human nature of Jesus, as the covenant head, and surety of all his spiritual seed to be communicated from him to them.

WILL, such is my determined favour towards you. You SHALL : your former rebellions shall not prevent : your present sense of unworthiness shall not hinder you from enjoying the tokens of a tender Father's love to his beloved children : you shall EXPERIENCE the smiles of my face : you shall FEEL the comforts of my love : you shall have a SENSE of my peace in your hearts and minds.— O thou once rebellious, but now love conquered soul ! doth not thy Lord's love surprize thee ? Doth not this amazing declaration of peace to thee, who was naturally afar off, pass — surpass, and go beyond, all thy conception — all thy understanding ?

But art thou revolving in thy wondering mind, what am I to do nothing towards enjoying this peace ? Yes, stretch forth thine hand : take what thy Lord freely bestows. For he saith, “ Let him “ take hold of my strength, that he may make “ peace with me, and he shall make peace with “ me,” Is. xxvii. 5. Here is the poor sinner, who was naturally at war against the God of peace. Here is an answer to his enquiring soul after peace, from Jesus, the Prince of Peace. But what can we conceive our Lord means by his STRENGTH ? Doubtless somewhat we have heard of in his word. What can it be but the STRENGTH of his love, his infinite, his everlasting, his Almighty LOVE ? His love is stronger than death. All the floods of divine wrath could

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not quench it. "Nothing shall be able to separate from the love of Christ." Love to us brought Jesus to the death of the cross to make peace for us. And in spite of all opposition from devils or men, his love will keep us in peace on earth; and bring us to a crown of glory in heaven. For if God be at peace with us, who shall be against us to destroy us? What, then, is it to take hold of the strength of Jesus's love, but to believe it in our hearts, and to hold it fast in our consciences? "That in me, saith the Son of God, ye might have peace," John xvi. 33. Believe in me and be comforted — abide in me and be happy. Hence we are exhorted "HOLD fast the form of sound words, in faith and love which is in Christ Jesus," 2 Tim. i. 13. This is an evidence, that "we are made partakers of Christ, if we HOLD the beginning of our confidence stedfast unto the end," Heb. iii. 14. And to encourage us to this, says our dear Lord, "Behold I come quickly," (your time and trials are but short in this vale of tears) "HOLD fast (your faith in the love of me) "that no man take thy crown", of rejoicing in me," Rev. iii. 11.

Thus, as this peace passeth all understanding in the enjoyment, so also in the way in which it is experienced. Even by taking hold of the strength of Jesus's love: believing in the Son of God, and abiding in him by faith. For he who was the despised MAN, the suffering Saviour, upon

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whom the chastisement of our peace was laid, is also the Lord Almighty in strength. He wrought miracles in the days of his flesh. He still works miracles of grace, by his spirit, in the hearts of sinners. So he brings the peace of God into their souls. "All things were made by the Son of God, and without him was not any thing made that was made." Without him are not any sinners saved who are saved. Without him none can enjoy the peace of God here. And by him all shall be judged, and sentenced eternally with, "Come ye blessed — or go ye cursed" — hereafter. Therefore he saith, take hold of my strength, and be at peace with me. "Acquaint now thyself with him, and be at peace," saith Eliphaz, Job xxii. 21.

When we are acquainted with Jesus, O then we joyfully cry out, What hath the beloved Son of God done! What hath he wrought for us sinners! He hath saved us from hell. He hath reconciled us to God. He hath made peace with God for us by his blood. He brings this peace into our hearts by his spirit. And thus he gives us a foretaste of heaven upon earth. "This, this is MY BELOVED and MY FRIEND — he is the chief of ten thousand, and altogether lovely," Song v. 16. The more we know of Jesus, the more we long after greater knowledge of him. St. Paul, who had long known, and long lived by faith on the Son of God; yet it seems to be the

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the one desire and prayer of his heart, "That I may know him," Phil. iii. 10. For in the knowledge of Jesus our Prince of Peace, "standeth our eternal life," of glory, and our present peace on earth. But all this passeth our understanding fully to conceive of, and perfectly to explain. Yet it is the joy of our souls to find and feel the truth of this by faith, in the experience of our hearts. There is a still farther mystery, and joyful truth in the next words, which we proceed to consider.

C H A P. IV.

How this peace of God keeps our hearts and minds.

THIS is, "through Christ Jesus," saith the apostle, Phil. iv. 7. "In the knowledge and love of God, and of his Son Jesus Christ," saith our church. This is a just comment upon the divine truth. The Christian's peace is not a phantom of the mind: the effect of imagination: nor the fruit of a prolific fancy. But, as it proceeds from the knowledge of God in his word, and is enjoyed by faith; so it produceth effects, correspondent to its own nature; and to the good of the subject who is possessed of it. As the knowledge of God in Christ captivates the human mind; so the peace of God in Christ keeps the heart in the knowledge and love of God. By the knowledge of God, peace is created in the soul. By peace, the mind is preserved in

knowledge. The peace of God is a blessing bestowed on us who were his enemies. This peace keeps our minds as FRIENDS in the knowledge of God, as our loving reconciled Father.

Hence we have an answer to some objections which may be urged. 1st. How do you know the peace you enjoy, is not rather a fancy of the mind, or an illusion of Satan, than from God? We answer, the effects prove its cause. What comes from God, leads the heart and mind to God. But the peace of God, comes from God, therefore, that leads the heart and mind to God. This we experience from a SENSE of being in friendship with God. FEELING comfort and joy flowing from God, we find our minds kept in the knowledge and love of him. But is it objected again, This is walking by sense and feeling, and not by faith? Not so neither. For though we may for a season lose our sweet sense and comfortable feeling, yet still we walk by faith. Yea, even when we do enjoy these, our object is still the same: not our sense and feelings, but Christ, who is the life of our souls, as he is revealed in his word, God manifested in Christ reconciled to us; and thus known in the heart by faith. So that when we enjoy sense of peace and feeling of comfort, we praise our dear Lord for this: for these flow from him. If we are destitute of this comforting sense and feeling, still he keeps our hearts and minds in the knowledge and love of him.

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We cannot lose his word, which is the means of our knowing him: having once tasted his love in the peace of our hearts, he keeps us in the knowledge of him "by his power, through faith." So that with David we say, in the faith of our hearts, "In God's word will I rejoice, in the Lord's word will I comfort me." Thus our hearts and minds are kept in the knowledge and love of God, and of his Son Jesus Christ, by the truth of his word, and the grace of his spirit, through faith. Hence we are led to prize the word of God as precious, and to take heed to our ways to rule ourselves after his word, lest we grieve the holy Spirit, the inspirer of peace into our minds. The knowledge and love of God in Christ, constrain us to hate sin, which God hath forbidden; and to follow after holiness, which he hath commanded. Thus the peace, which we enjoy, proves that it comes from God, and none other. The first cause of any sinner upon earth enjoying peace with God, are his thoughts of peace to us. For thus "saith the Lord, I know the thoughts that I think towards you, thoughts of peace, and not of evil," Jer. xxix. 11. As an effect of this, God brings us to the knowledge of himself. This is declared in the next words, "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you," ver. 12. We cannot call upon an unknown God. We know him by faith as revealed in his word. We call upon him as manifested in Christ

Christ Jesus. And what is the effect of this calling on the Lord? We are told in the next verse, 23. "Ye shall seek me and find me, when ye shall search for me with all your heart." That is, saith our redeeming God, ye shall know that IN ME is your righteousness, Is. xlix. 24. "And that the work of my righteousness is peace; and the effect of my righteousness, quietness and assurance for ever," Is. xxxii. 17. From this ye shall have that SENSE of being in friendship with God: that FEELING of comfort and joy flowing from God, which passeth all understanding. This shall certainly be the happy EXPERIENCE, of every soul, who seeks the Lord with his whole heart. The Lord will bring his people to seek him, and search after him; just as one does after any thing ones heart is set upon, and one cannot be happy till we have found it, and do really possess it. Thus the Lord had thoughts of peace towards St. Paul, though he was in such daring open war against the Lord, his truth and his members. The Lord made himself known to him in a wonderful manner: he spoke to him from heaven in an extraordinary way, saying, "I am Jesus whom thou persecutest." What was the consequence? Lord, says he, "What wouldst thou have me to do?" O I would gladly be at peace with thee. I will now serve thee with all my heart. And, says the holy Ghost, "Behold he prayeth," Acts ix. 11. And this peace of God, ever after, kept his heart and mind in the
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love of Christ. "That I may know Jesus."
 "That I may win Christ."—"That I may be
 found in Christ."—This was ever after the language
 of his heart. Just so it is with every sinner, who is
 naturally born with enmity to God, and lives in
 rebellion against him: but when he comes to
 know the God of peace, as revealed in the word,
 and manifested in Christ Jesus, then he believes in
 him, prays to him, and loves him. Again here is
 an answer to another question. Doth the Lord
 keep the heart and mind of any in peace, without
 the concurrence of their own will? without any
 actings of their own minds? without any suitable
 dispositions of their affections towards him? with-
 out conformity of life in obedience to his will?
 No, this is contrary to Scripture, reason, and the
 nature of the thing. I would appeal to the expe-
 rience of every true Christian, whether they do
 not find, that their hearts and minds are kept in
 the sense of peace, ONLY, while they are stayed
 upon God? I think no one will dispute, or deny
 this. But we have the more sure word of prophe-
 cy to prove this: "Thou, O Jehovah, wilt keep
 him in perfect peace, whose mind is stayed
 upon thee, BECAUSE he trusteth in thee," *Isai.*
xxvi. 3. Thus the church of old sung. Thus they
 believed; and thus they experienced. Trusting
 in God, explains what is meant by staying the
 mind upon God. Now here we view the believer
 exalted to the highest state of honour; while at
 the same time, he is debased to the lowest degree
 of

of humility. For the very nature of, TRUSTING in God, or the mind being stayed upon God, implies these two things: first, a real conviction, that we have nothing in ourselves that we can trust in, or stay our minds upon. Here is the lowest HUMILITY. And 2dly, That we are warranted and encouraged to trust and stay our minds upon God. Here is our highest HONOUR. The mind of the Christian is taught the reality of both these truths by the Word and Spirit of God. And thus his mind is kept in peace. But what God is it, whom he trusts in, and stays his mind upon? Not an imaginary, absolute being, which his own natural fancy forms to his mind: a being possessed of such and such amiable qualities, attributes, and perfections, which men are pleased to ascribe to him, and compliment him with. No. All men believe there is a God: few know God. To know there is a God, and to know God, are two distinct things. But the Christian believes his Bible. By that he is taught to know God. He believes on God as manifest in Christ Jesus, reconciling the world unto himself. The light of God hath shined in his heart, to give him "the knowledge of the
 " glory of God, in the face, or person, of Jesus
 " Christ," 2 Cor. iv. 6. He sees, in Jesus, all the glorious attributes and perfections of God displayed in their utmost splendor and glory: while they all harmonize and appear in the most alluring inviting view to poor sinners. The Christian has an " understanding heart given him to know, that
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the Son of God is come, that we might know him who is true, and we are in him who is true, even in his Son Jesus Christ. This is the true God and eternal life." All others but God in Christ are idols. Therefore we are exhorted, " Little children, keep yourselves from idols," 1 John v. 20, 21. Thus the true Christian's mind is kept trusting in, and stayed upon, the LORD JEHOVAH : the covenant God : " God Almighty the Father, the Son, and the Holy Ghost : " as our church expresses it in this blessing. The Three-one God, who sustains these office characters in the covenant of grace, redemption, justification, and salvation of us sinners. All the blessings of God the Father's everlasting love : all the riches of God the Son's everlasting grace, and all the comforts of God the Holy Ghost's everlasting consolations are treasured up in the fulness of Jesus, to be dispensed to all his members. Thus runs the divine testimony. " For it pleased the Father, that in Jesus, who is " the head of his body the church, should all fulness dwell ; that in all things he might have " the pre-eminence," Col. i. 18, 19. as " having " made peace by the blood of his cross," 20. Thus runs the Christian's experience, " Of his fulness " have all we received, and grace for grace," John i. 16. Thus runs the divine charter, " My " God shall supply all your need, according to his " riches in glory BY JESUS CHRIST," Phil. iv. 19. Thus runs the believer's obedience, " We " serve the Lord Christ, of whom we shall receive

"ceive the reward of the inheritance," Col. iii.
 24. And thus declares our blessed peace maker:
 "All things are delivered unto me of my Father:
 "no man knoweth the Son, but the Father: nei-
 "ther knoweth any man the Father save the Son,
 "and he to whomsoever the Son will reveal
 "him." And therefore saith Jesus, "COME
 "UNTO ME ye weary and heavy laden" sin-
 "ners, Matt. xi. 28. "Thou hast destroyed thy-
 "self, but in ME is thine help," Hosea xiii.
 9. "Blessed is he, who shall not be offend-
 "ed in ME," Matth. xi. 6. "Believe ME that
 "I am IN the Father, and the Father IN
 "ME," John xiv. 11. Therefore, "believe
 "in ME," ver. 1. "Abide in ME," xv. 5.
 "These things I have spoken (saith Jesus) that
 "in ME ye might have peace," xvi. 33. Nor
 has any sinner (and such every man upon earth
 is) any other object for his faith to fix on, his
 mind to stay on, nor his heart to trust in for
 PEACE, but God in Christ: God made manifest
 in flesh. The scriptures reveal no other, nor direct
 to any other. Not to God the Father considered
 without the Son, for "the Father is in the Son."
 "And no man knoweth the Father save the Son,
 and he to whomsoever the Son will reveal him."
 "No man cometh unto the Father, but by ME,"
 saith Jesus, John xiv 6. Not to the holy Ghost;
 for, saith Jesus, the Father sends him in MY
 name—"he shall testify of ME," John xv. 26.
 "He shall glorify me."—He is the witness for
 Jesus

Jesus in the word: he is the COMFORTER of the hearts of his people, therefore, saith our precious Imanuel, "He shall receive of mine." Of MY adorable person — of MY infinite love — of MY rich grace — of MY glorious righteousness — of MY perfect atonement — of MY eternal redemption — of MY finished salvation — and of MY everlasting kingdom, and "shall shew it unto you," John xvi. 14. Hence upon Jesus the faith of the heavenly instructed soul fixes for its stay and support. What though all such are sensible that they are the most poor, the most needy, and the most miserable sinners upon the face of the earth; yet their minds are kept in the knowledge and love of God in Christ; and they live even the very same life which inspired apostles did, namely, a life of faith on the Son of God, who loved them, and gave himself for them, Gal. ii. 20. What a precious life is this! What a precious peace is enjoyed by this life! And what a precious knowledge doth this peace keep the heart and mind in! Thou, O Jehovah, wilt keep him in perfect peace, or in peace, peace; denoting the abundance of peace which such are kept in, who stay their minds upon the Lord. If we would know the precise meaning of this phrase, STAYING THE MIND, it is used, 2 Kings xviii. 21. The explanation of it is easily come at. The children of Israel were then invaded by that powerful and insulting monarch, the king of Assyria. Rab-shakeh was sent to revile God's people, and to ridicule

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their confidence. Says he "Now behold thou trustest upon the STAFF of Egypt, &c." That is, as he would insinuate, under their present distressing circumstances, when they had neither strength nor power of their own to resist their invaders, they leaned their whole weight of dependence, for the support of their sinking minds, upon king Pharaoh. The word alludes to a weary traveller, who finding his own strength fail him, leans and trusts upon his STAFF for support. This is quite similar to our state and circumstances. Are not we invaded by enemies, whom we cannot resist? Threatened by foes, against whom we are not able to stand? Are not the world, the flesh, and the devil in battle array against us? Are they not continually warring against the peace of our minds? A far more powerful host, than the king of Assyria brought against Israel, we have to conflict with. For "we wrestle not (only) with "flesh and blood, but against principalities, against "powers, against the rulers of darkness of this "world, against spiritual wickedness in high "places," Ephes. vi. 12. A far more subtle enemy than a Rab-shakeh, attacks our faith, reviles our confidence, and ridicules our hope: even satan, with all his artful devices. And what can we do? We are not of ourselves sufficient to think, much less to do any thing as of ourselves. And, saith our dear Lord, "Without me, ye "can do nothing," John xvi. 5. Therefore just as a weary traveller, whose strength fails him, leans

leans his weight upon his STAFF for support; so we lean and trust upon our beloved Saviour for righteousness and strength. Thus we walk on in the heavenly road without fainting; chearfully singing with those of old, "IN the Lord, Jehovah Jesus have I righteousness and strength." For "IN him shall all the seed of Israel be justified, and shall glory," Is. xlv. 25. Thus our church defines the household of faith, as "LEANING ONLY upon the hope of his heavenly grace," 5th collect after Epiphany. Thus the church of old is described, as "coming up from the wilderness LEANING upon her beloved," Song viii. 8. Having no confidence in the flesh: conscious of their own weakness and inability to perform the duties of religion: to withstand the temptations of satan: to escape the snares of the world: to answer the law, and to hold on to the end of their Christian race; it is the wisdom of Christians to see both righteousness and strength in their beloved Jesus for them; and it is the glory of their souls to repose their trust in him, and to stay their minds upon him. For his everlasting righteousness is the cloathing of our souls, and our title to glory. His Almighty strength is our armour, in which we are enabled to fight the good fight of faith, and to persevere even till we lay hold of eternal life. Therefore, saith St. Paul, to his son Timothy, and also to every son of God, "Be strong (not in confidence of your own inherent strength, or righteousness but) IN the grace which

is IN Christ Jesus," 2 Tim. ii. 1. Ever trust to that: ever stay your minds upon Christ. So "David, when he was greatly distressed, encouraged or strengthened himself in the Lord his God," 1 Sam. xxx. 6. Thus the peace of God keeps our hearts and minds in the knowledge and love of God, and of his Son Jesus Christ, as our STAFF of strength, and STAY of comfort: Let us then next consider,

C H A P. V.

That it is not only our bounden duty, but exalted privilege also, at all times and seasons, to trust in the Lord, and stay our minds upon him for peace.

THE knowledge of the Lord is given us in his word to this very end. We are not only invited, encouraged, and exhorted; but again and again commanded even by the Lord himself to trust in him. For not only our good is hereby promoted, but also our Lord's word is honoured, and his name is glorified. And are we assured that the Lord will keep him in perfect peace whose mind is stayed upon him? Yes, saith the prophet; and he assigns the reason, "Because he trusteth in the Lord." The trust of the heart makes the Lord a debtor to fulfil his own word of promise. Indeed seeing what vile and wretched beings we are, doubt and diffidence might well take place, if we were only to look to ourselves, and had no word from the Lord to encourage

courage our confidence in him. But glory to his grace, there is no one state in life, nor frame of mind we can possibly be in, but we have a word from the Lord, suited to our circumstance to encourage our trust in him. Hear the voice of the Spirit, "Trust ye in the Lord FOR EVER; for in the Lord JEHOVAH is everlasting strength," II. xxvi. 4. O let our minds ever set a mark upon that precious word, JEHOVAH. Whenever we see it occur, let us remember it is the name of the self-existent God: even of our precious Immanuel, God with us: God in Christ: God incarnate: God in our nature. This Lord is to be the object of our faith, and the trust of our hearts FOR EVER. "He only is our salvation, and our glory; the rock of our strength, and our refuge." Therefore we are called upon, "Trust in him at ALL TIMES; ye people pour out your heart before him: God is a refuge for us," saith David, Psalm lxii. 8. And he adds, SELAH, just as we put N. B. for nota bene. As much as to say, mark this well; consider it attentively; spread it before your mind; let it ever dwell on your hearts, that what you are most backward to, is of the utmost importance to the peace of your souls; at ALL TIMES to trust in the LORD.

Christian, thou hast been at the Table of thy Lord to commemorate his love, in becoming the hope of thy soul, and the stay of thy mind. Thou art called, and as a believer in Jesus thou canst not but desire and delight to glorify thy Lord in thy life.

But this can only be done while thy mind is stayed upon him. Consider this under the following particulars.

I. The sight and view of thyself as a fallen creature, must be sorely distressing to thy mind. How many things art thou conscious of being the subject of, which are ever working against the purity and peace of thy soul? Natural men, who are dead in trespasses and sins, if they commit sin, and their conscience is a little alarmed, and reproves them; yet time, assisted by carnal remedies, soon lulls the conscience asleep again. The sin is forgot, and the evil is soon effaced from their memory. But thy renewed soul has an abiding sense of the dreadful corruption of thy fallen nature, and of the desperate wickedness of thine own heart. Thou dost see, and therefore wilt say with the apostle, "I know that in me (that is in my flesh) dwelleth no good thing." And must confess, "When I would do good evil is present with me," Rom. vii. 21. You FEEL a war within as well as without. A continual conflict between the old man and the new — the flesh lusting against the spirit — the risings of carnal lusts — the workings of the pride and unbelief of the carnal mind — the rebellion of thy corrupt nature against God's sovereignty, his providence, his truths, and his grace in Christ Jesus. Now under all this SIGHT, SENSE, and FEELING, what can support thy heart, and keep thy mind from sinking? Verily nothing, but by its being stayed upon the Lord.

Lord — Confiding solely in the infinitely perfect righteousness of Jesus for the justification of thy person in the sight of God: relying only on the everlasting atonement which his precious blood hath made for thy sins to God — Trusting wholly to the all-sufficient fulness of the grace which is in Jesus; that his strength may be perfect in thy weakness, for the subduing thy sins, and mortifying thy lusts — Staying the mind upon thy Lord, as being risen and ascended in our nature into heaven — “there sitting in the glory of the Father” — his prevailing intercession at the right hand of God FOR US — the exceeding great and precious promises which are in Christ Jesus, yea, and amen to the glory of God, and shall be fulfilled IN US — the glory which shall be revealed at the appearing of the great God and our Saviour Jesus Christ, and shall be enjoyed BY US — all these are the revealed truths of God’s word — they flow from the everlasting love of God to us: therefore are the objects of our faith, and are as a STAFF of strength, and a STAY of support to our minds. And by staying our mind upon them, we honour our Lord’s precious word, and glorify his rich grace: we prove ourselves his faithful disciples; bear our testimony to the truth before men; and therefore he will comfort us, by keeping our minds in perfect peace, BECAUSE we trust in him.

2. We are called to fight the good fight of faith. This implies enemies without as well as within. Here is the world with its bewitching snares, flattering

tering smiles, beguiling baits, and threatening frowns. All its honours, riches, and pleasures, decked out in the most enchanting dress, to allure and enslave. And here is satan, the god of this world, ever ready to suggest to thy mind, Cast in thy lot : taste of sensual joys and pleasures, and thou wilt long after more ; there is a sufficiency to gratify and delight ; and we are the subjects of a nature suited to all that the world sets before us. How then shall we be able to stand and maintain our ground ? Not at all, unless, like good Jehoshaphat, our minds are stayed upon the Lord, and with him our hearts cry out, “ O our God, wilt thou “ not judge them ? for we have no might against “ this great company that cometh against us : “ neither know we what to do ; but our eyes are “ upon thee,” 2 Chron. xx. 12. O when the eye of our faith is upon Jesus and the glories of his kingdom, how contemptible does all the glittering pomp and vanity of this world appear ! it sinks in our eyes, and dies in our esteem. For “ this is the victory that overcometh the world, “ even our faith. Who is he that overcometh “ the world, but he that believeth Jesus is the “ Son of God ?” 1 John v. 4, 5. As Christ dwells in the heart by faith : so his love casts out the love of the world, and gives the victory over it. So we find strength for every battle ; enjoy peace in every conflict ; and possess joy in every victory. “ For in all things we are more than “ conquerors, through him who hath loved us.”

And

And nothing shall be able to separate us from Christ's love. The firm belief of this, inspires the soul with warm zeal in God's cause, and undaunted courage against the Lord's enemies and ours; the world, the flesh, and the devil.

3. We are called to walk in all the commandments and ordinances of the Lord blameless. But unless our minds are stayed upon the Lord, seeing the Lord's love and grace to us in his commands and institutions, our minds will tire in duty, and we shall be ready to say with those of old, "Behold what a weariness is it?—It is vain to serve God; and what profit is it, that we have kept his ordinances, and walked before the Lord of hosts? For it has been only *MOURNFULLY*," Mal. iii. 14. We have found no pleasure in duty — no comfort in waiting upon God. But why not? Truly because the mind was not stayed upon Jesus, as the Alpha and Omega: the first and the last: the sum and substance: the all in all of what we engaged in. But when the soul comes to ordinances with a firm belief of the love of Jesus to sinners: a sweet confidence in him as the friend of sinners: a dependence upon him as the life of sinners: looking to him as the comforter of sinners; and therefore engages in duties to enjoy his sweet presence: to hear more of his precious love: to be fed with his rich grace: to be established in the knowledge, faith, and love of his adorable person: in the unsearchable riches of his grace: and the perfection of his finished salvation; that
Jesus

Jesus may have the love of our whole hearts, the praises of our lips, and the obedience of our lives ; Then we find that in waiting upon him, we renew our strength. " Thus the Lord gives peace " by all means."

4. The Christian sometimes walks in darkness. Not in the darkness of sin. No : the children of God hate that ; for it is contrary to the light of truth, and the life of faith. " They are delivered " from the power of such darkness," Col. i. 13. But they often walk in darkness in respect to God's dispensation, both in providence and grace towards them. Their affairs in providence may wear a gloomy aspect. With Jacob they may be ready to say, " All these things are against me," Gen. xlii. 36. One comfort is taken away. Such a blessing I am deprived of. This support fails me. That dependence is quite removed. O but when the mind is stayed upon God, who will never leave nor forsake : who worketh all things after the counsel of his own will : and who makes all things to work together for good, to them who love him, and are called according to his purpose to know him ; not one evil we feel and complain of, but sovereign love is in all. This brings peace and contentment to the heart. All is swallowed up in God's sovereignty : all is enjoyed in God's covenant love. But the frame of the Christian's mind may also be in darkness, and have no light. The sun of righteousness may appear as it were eclipsed to his view. No stars to give light

to the promises of God : and God himself hides his face, and therefore the soul is troubled. This doth befall souls. But it is only for a season. The trouble they have on the account of this, shews their love to God, and delight in him. It also answers the good end that God intends by it. If he hides his face because they have offended him, it makes the soul seek him sorrowing, and causes him to prize the enjoyment of God's favour the more highly. Yet in their darkest frames, the God of peace is for such, and at peace with them. Though it is very natural in darkness to mistake objects, and to draw false conclusions. " But " the darkness and the light are both alike to our " Lord," Psal. cxxxix. 12. His love is the same at all times to his children, whether he caresses or chastises. His smiles are the tokens of an affectionate Father. His stripes are the chastisements of a loving Father. Both alike proceed from the love of his heart towards us. Suppose a tender parent to be angry with, and to correct his child ; yet if the child was at a distance in the dark for a season, the parent would discover its affection, by enquiry after it. Just so our Lord acts towards us. For he put this tender and affectionate question, " Who is among you that feareth the Lord, " and obeyeth the voice of his servant, that " walketh in darkness, and hath no light ? " Doth the Lord leave such without hope, counsel, and direction ? Doth he say, let them walk on till the night of death overtake them, and the darkness of
hell

hell encompass them? No: there is love in the enquiry. There is comfort in the advice. For he adds, "Let him trust in the name of the Lord, and STAY himself upon his God," *Is. l. 10.* His covenant God. Covenant love changeth not. Covenant relations cannot be broken. That is impossible; for they are "confirmed of God in Christ," *Gal. iii. 17.* Who art thou then that sayest "my way is hid from the Lord, and my judgment is passed over from my God?" O soul hast thou not the eternal truth: the everlasting faithfulness: the inviolable promise: the solemn oath of God engaged for the heirs of promise, who have fled to Jesus for refuge, to trust in, and stay themselves upon in seasons of darkness, affliction, and desertion, that so they may have consolation, yea, **STRONG CONSOLATION?** For what is the name of the Lord? St. John tells us, **GOD IS LOVE,** *1 John iv. 8.* "What I do thou knowest not now, but thou shalt know hereafter," said our Lord to Peter, *John xiii. 7.* when he was in darkness as to his Lord's designs.

The time is drawing on apace; we shall very soon be where there shall be no more night; but it shall be always light and day with us. Then we shall see our Lord's love in all. That there was a needs be for all. And we shall then praise him for all. Let it suffice at present for us to know, that the **GOVERNMENT** of his church, of our souls, and of all our concerns, is **UPON HIS SHOULDERS,**

SHOULDERS, who was "a child born for us: a son given to us: even Jesus the Prince of Peace,"—upon whom "the chastisement of our peace was laid;"—who hath made peace for us, and will keep us in perfect peace, BECAUSE our minds are stayed upon him. And this we shall have need for in the last particular, namely

6. In the solemn closing scene of life. We have an untrodden path to go through before we arrive at the enjoyment of our beloved. We must walk through the valley of the shadow of death. But what can change a substance into a shadow? Is not death a real thing? Why doth David call it a *shadow*? Because he spake by the same Spirit, as new testament saints do. They call death SLEEP. This is but an image, or representation of it. "Those who SLEEP in Jesus will God bring with him." Though death is "a dreadful enemy to unbelievers, yet if we believe that Jesus died and rose again," 1 Thess. iv. 14. death loses its horror, its ghastly face is changed. He comes with the smiles of love. "Though I walk through the valley of the shadow of death, I will fear no evil," says David. Why so? "Because thou, O my God and Saviour, art with me," Psal. xxiii. 4. My mind is stayed upon thee; thou wilt comfort me. Thus faith in Jesus makes a bridge over the river of death. Well therefore may the Christian, at all times, and in all seasons, say with confidence of spirit, "Thou wilt guide me with thy counsel, and

“ afterwards receive me to glory. Whom have I
 “ in heaven to trust in but thee? And there is none
 “ upon earth that I desire besides thee. And tho’
 “ my flesh and my heart faileth, yet God is the
 “ strength of my heart, and my portion for ever,”
 Psalm lxxiii. 24, 25, 26. Though “ the sting of
 death is sin, and the strength of sin is the law;”
 yet Jesus, by atoning for our sins, and fulfilling
 the law for us, hath disarmed death of his sting.
 So that in the triumph of faith we joyfully cry
 out, “ O death, where is thy sting? O grave,
 where is thy victory?” Jesus hath conquered thee
 for us. Therefore “ thanks be to God who giveth
 us the victory, through our Lord Jesus Christ,”
 1 Cor. xv. 55, &c. Thus the life of a Christian
 is a continued EXPERIENCE of his own weakness;
 and of the need of constant dependence upon
 Christ, who is his life. This trusting and stay-
 ing upon Jesus, as it keeps the soul humble, so
 it keeps it close to him, and at a distance from
 obeying sin, which is in our members. Hence
 the soul enjoys all happiness in Christ: derives
 strength from him, for the exercise of every grace:
 for the discharge of every duty: to resist every
 temptation: to withstand every enemy: for support
 under every trial: and to follow after holiness in
 this life, till the Christian has fought his fight,
 run his race, and finished his course. Thus Christ
 is all in all to the believing soul. And thus the
 Christian, by faith in Christ, walks with God.
 Let us now see,

C H A P. VI.

That to be carnally minded is contrary to all this.

WE live in a day of great profession. May it not be added, of great declension also from the purity and peace of the gospel? Look at the spirit and tempers of professors: see their walk and conduct, and say, is it such as becomes the gospel of Christ? Verily of many professors it may as truly be said, they are walking barefoot to Jerusalem, as that they are following the Son of God. The mind determines the walk. The outward conduct evidences the frame of the mind. If the mind is stayed upon God, the Christian cannot walk in the vanity of his mind, fulfilling the desires of the flesh. If he does, it is fully manifest, that his mind is not stayed upon God. Is it any marvel such are not kept in peace? It would be strange indeed if they were. For, it would be contrary to the nature of God, the word of his truth, and the designs of his grace. Yea, it would be inconsistent with God's love towards them, as also incompatible with the good of their own souls.

For instance, *Gnosticus* has heard the enchanting sound of the gospel. He is delighted with it. He is joined to the people of God. He constantly fills up his seat at the place of worship. He regularly attends at the Lord's Table. But except-

ing all this, *Gnosticus* lives and walks all the week just as the rest of the world. His mind is wholly taken up with, and his affections set upon, the things of the world. Perhaps he does not run to the same excess of riot as others. This he thinks would hurt his character as a professor; yet he is a companion of those who do. He resorts to the same places with them. He partakes of their pleasures. He thinks himself at full liberty to enjoy the same scenes of mirth and jollity. His mind is under no restraint, as to the enjoyments of carnal amusements, and sensual gratifications, calculated only to gratify the vitiated taste of corrupt minds, who know not God, and are strangers to the love of Christ. Sometimes he indulges his mind with the pleasures of the playhouse. He frequently regales himself with the diversion of the card-table. And in a very serious mood, *Gnosticus* demands what harm is there in seeing a good play? What evil in an innocent game at cards? Now these very questions discover the state of his mind: as his practices prove that it is not stayed upon God. Can it be supposed that the minds of such professors are kept in the peace and love of God? What harm! What evil! Is there no harm in having the mind diverted from God? No evil in the affections being turned to vanity, instead of being placed on God? No evil in precious moments, being worse than lost, because vainly spent, instead of redeeming the time for the service of God? No harm in lavishing money, of which we

are stewards, to gratify the lust of the eye, instead of doing good to the poor members of Christ? No harm in being carnally minded! Why: IT IS DEATH. Death to the hope, love, peace, and joy of the soul. Yea, death to the soul itself, if lived and died in. But to be spiritually minded is life and peace. Go to that sordid miser, whose gold is his god: whose mind is set upon, and whose happiness centers in his riches. Bid him leave his bags for the unfearcheable riches of Christ, be rich in good works, and give to the poor. He will tell you his happiness lies another way. His mind is set upon a different object. All this would draw off his attention from his grand pursuit. He has neither time nor inclination for it.

Tell that gentleman of pleasure of the joys of religion, and the infinite pleasures there are in fellowship with God, and his Son Jesus Christ: desire him to leave his pursuits after earthly pleasures, and to give up himself to seek those pleasures which are at God's right hand for evermore: you will find his mind fixed upon other objects which he will not forsake. His mind is his kingdom. He can be happy only while pursuing what his mind is set upon.

Address that gentleman, whose mind is set upon the honours of this world. Assure him that Christ is an honour to them who believe. Tell him the King of kings has declared, "Them who honour me, I will honour," 1 Sam. ii. 30. He would

reply, My mind is fixed upon the honours from the noble and wealthy : religion would make me contemptible to them. Leave me to my mind, and do you enjoy yours. Now each of these discovers what his mind is fixed on. And is the miser, the man of pleasure, and the man who seeks the honours of this world, more faithful to the god they serve, than thou, who dost profess to serve the living and true God ? O blush at thyself ! be ashamed of thy conduct. Talk no more of thy notions of Christianity, and thy knowledge of divine truths : verily all appear but mere speculations to thee. For where are thine affections ? Upon whom is thy mind stayed ? If on the Lord, thou wilt be following on to know him, and turning away from what even tends to draw thy thoughts from him. Dost thou talk highly of gospel truths ? Dost thou greatly extol the perfections of Jehovah in the scheme of salvation ? and yet walkest in the vanity of thy mind, after the lusts of thine heart, and the sight of thine eyes ? Take knowledge of thyself. Truly thy conduct is just like a man who pretends the greatest affection for his wife : is ever extolling her person, and raising great encomiums upon her conduct ; and yet, after all, doth not keep chaste to her, nor make up all his happiness in her ; but, when disposed, goes a whoring after his own imaginations.

O Christian, dost thou really believe there is such a thing as pleasing satan — dishonouring our
 God

God and Saviour — grieving his holy Spirit — offending thy Christian brethren — and wounding the peace of thy own mind? Be assured thou canst not more effectually do all this than by WALKING AFTER THE COURSE OF THIS PRESENT EVIL WORLD. Complain no more of leanness and barrenness of soul: of want of peace of mind, comfort of heart, and joy in the Holy Ghost. How canst thou expect these, while thy heart wanders from thy God: thy mind is not stayed upon him: nor art thou content to make up all thy happiness in communion with him? Surely living by faith on the Son of God, is living above the low and carnal gratifications of corrupt lusts; and having fellowship with the unfruitful works of darkness. Remember God gives his Holy Spirit, in his comfort and joys, ONLY to them who obey him, in their life and walk, Acts v. 32. If one was to see a person, who was believed to be a real Christian, entering the doors of a theatre: should not one be naturally led to reason thus? “Is THAT the person who professed, at the Lord’s Table, to present his soul and body as a living sacrifice, holy and acceptable to God, as his reasonable service: who solemnly confessed his past ways to be grievous; and besought the grace of God, that he might ever hereafter serve and please him in NEWNESS OF LIFE? — Is this he, who the other day talked so sweetly of the love of Christ, and the peace of God; and so earnestly contended for the truths of the gospel? alas! what do I now see? Surely,

Surely, if he really believed these things in his heart — if he enjoyed the peace of God in his soul, he could not enter those doors; lest his mind should be diverted from God, his soul lose the sweet sense of his peace, and his heart be filled with sorrow. If his mind enjoys not now the sense of God's peace, sure he never can go there to seek it. Though I rejoiced at his good confession before many witnesses; yet I now grieve at his conduct. Is he now acting like one who feels the importance of eternal things upon his mind? Is he now giving all diligence to work out the salvation of his precious soul, and to make his great calling and election sure? O Christian, I must leave thee! the vows of the Lord are upon thee. The Lord will visit, and thy soul will surely smart for these things."

How must the Christian himself reason (if any such are to be found) who can fill up a seat at such places? Is not this very natural? "Hath it pleased the God of love to give his beloved Son to die for me to save me from sin and hell? Have I, through his grace, heard the voice of Jesus in his word? Have I found in him rest and peace to my soul? Do I profess myself a disciple and follower of the Son of God? Do I believe his word to be the rule of my faith; and Jesus therein set forth the exemplar of my life? Hath my Lord bid me "deny myself, and take up my cross and follow him?" But whither am I now going? Is this walking as Christ walked? Is this following the
steps

steps of my Lord? Is this obeying his loving commands? Can I expect to enjoy the sense of my Saviour's comforts there? Shall I not be sorry for this hereafter? Will it not cause my head to hang down, and my heart to be dejected, when I approach his throne of grace? And O, shall I not be ashamed of such conduct when I appear before him at his coming? Can I then upon cool reflection, deliberately enter those doors in faith and in love? Well, if so, what is an act of faith, may most justly be accompanied with the prayer of faith. Consider, O my soul, what kind of address is suitable upon such an occasion. Surely not such an one as this.

O God, my Saviour, thou hast called me to renounce the pomps and vanities of this wicked world, and all the sinful desires of the flesh. Thou hast assured me, "As many as are led by thy Spirit, they are thy children." Thou hast commanded, **WHATEVER** I do in word and deed, to do all in thy name to thy glory. Can I appeal to thee, thou great Searcher of hearts, that I am now following thee to a house of pleasure and vanity? Am I now led by thy holy Spirit, to gratify the desires of my flesh, the lust of my eye, and the vanity of my mind? Is my body the temple of the holy Ghost?—Am I not my own, but bought with the price of thy precious blood O Christ, can I in thy name, and in **THIS** way, glorify thee with my body and spirit which are thine? Can I pray thee that
while

while at the play-house, I may enjoy the SENSE of thy love, the witness of thy Spirit; and that FEELING of comfort and joy from thee, which passeth all understanding? Can my mind be stayed on thee, O Lord, while attentively engaged at the scenes of the theatre? And wilt thou, my Lord, accept such devotion of my heart and time, &c?

Now where is the Christian but would shudder to utter these words? But actions speak louder, and are a truer index of the mind than words. Christian, canst thou use such a prayer in faith? If not, canst thou go to the play in faith? Remember, "WHATSOEVER is not of faith is "sin," Rom. xiv. 23. Indeed such a kind of prayer should not have obtained a place here; but as a mirror, to expose the inconsistency of the Christian's walk, in deliberately allowing himself in gratifications of any kind, which are not agreeable to the word of God: to his faith and hope as a follower of the Son of God: which have no tendency to promote the peace of his mind, and the glory of God: and upon which he cannot pray for the blessing of God. Such reasoning and such a view of prayer are suitable also to expose all other kinds of gratification, which tend to draw away the mind from being stayed upon God, and enjoying communion with God in Christ Jesus. But perhaps treating of these outward things, may

may be condemned by some professors, as dwelling on trifles of no moment. This very objection fully indicates the necessity for it: while it manifests what a low, carnal, sensual frame of mind, such are sunk into. Can they be pleased and delighted with such trifles? Do things of no moment call off their attention from God's heavenly love, and sweet peace in Jesus? Are they not ashamed that trifles light as air should take up their precious moments — engage their affections — dissipate their minds, and prevent their pursuits after **THE ONE THING NEEDFUL**? Surely then love to our Lord, zeal for his cause, a regard for precious souls, causes one to be bold to testify against them. Is there not cause? Is the Christian's walk of no moment? Is his example of no consequence? Is the peace of his mind, with which the exemplariness of his walk is connected, such a trifle? Are we exhorted, "**KEEP YOURSELVES in the love of God**?" Jude 21. "**LET the peace of God rule in your hearts**," Col. iii. 15. These exhortations are from the same Spirit; who assures us, God hath loved us with an everlasting love; so as to give his only begotten Son for us. Therefore they demand the same attention. Sure somewhat is here implied, which is the duty of Christians to be constantly engaged in. Though they are not agents in procuring salvation for their souls; yet certainly, as being "**made wise unto salvation**," they are called to walk so as to please God: not as fools, but as wise,

wife, redeeming the time, because the days are evil. What then can the holy Ghost mean by these exhortations? Truly nothing less than, 1st. Carefully abstaining from such things which in their own nature, have a direct tendency to defile the purity of the mind — dissipate the thoughts — carnalize the affections; and quicken delight in the gratifications of sense. For these certainly draw the heart from God, and the sweet sense of his peace and love. Though such things were not forbidden by the word of God, (but they absolutely are) yet it is the wisdom of a Christian to abstain from them: not considering only whether they are **LAWFUL**, but whether they are **EXPEDIENT**; and also to weigh well the **TENDENCY** of them. For, that professor, who willingly allows himself in such gratifications which are contrary to the peace and purity of his mind, thereby declares by actions which speak plain as words, I prefer this thing of no moment — even this trifle to the peace and love of God: this I will enjoy, and I am careless whether my heart is kept in the sense of God's love and peace or not. Ah, but if our hearts were right with God, and we did not deceive our souls with notions of doctrines in the head, without the grace of those doctrines in our hearts, we should see the absolute necessity of "abstaining from the very appearance of evil." We should **FEEL** the love of Christ constraining to this: we should **EXPERIENCE**, that our souls cannot be kept happy

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in the love of God, and SENSIBLE of the peace of God, but while we are keeping ourselves unspotted from the world and its idols.

2d. These exhortations positively imply a diligent use of such means of grace, as have a direct tendency, to accomplish those blessed ends; and which, through the grace of the eternal Spirit, most certainly will. For "the Lord gives his people peace by all means." The means of grace are most wisely calculated, to keep the soul LIVELY in the peace of God, and the HOPES OF GLORY. Therefore we may be fully assured, if the means of grace are neglected, the God of all grace is slighted. If carnal gratifications are indulged, dejecting fears will be promoted. Careless walking will be attended with comfortless believing. Sensual joys will bring on spiritual griefs. That soul which walks not close with God, will necessarily be the subject of awful suspicions of his eternal state.

The Lord knows, and the Christian knows also, that he is called daily to work enough of self-denial, mortification, watchfulness, striving against sin, and following after holiness, to approve himself to God; to have the testimony of a good conscience, and to justify his faith before men; without carrying his heart into the midst of lusts and temptations. For this is willingly and deliberately to expose himself to dangers. It is but solemn mocking of God to run into the midst of temptations; and then to pray him to keep one

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from the evil of them. It is to tempt our Lord to keep our minds in peace, in such places, to which we are not called by his providence, and from which we may be sure not to return without a sting in our minds, and a wound to the peace of our consciences. It is natural for the children of this world, which lieth in wickedness, to have their plays, routs, assemblies, balls, card-tables, &c. &c. Poor souls! their minds are suited to these things. They would be miserable without them. They have no relish for spiritual joys. They are ever crying, "Who will shew us any good?" It is misery to them to indulge one serious thought on death; one solemn reflection on eternity. But what have the children of God to do with their carnal pleasures? Their minds are formed for more refined joys. The language of renewed souls, is, "Lord, lift thou up the light of thy countenance upon us;" that alone can make us happy. The apostle's reasoning, in another case, is quite applicable here, "When I was carnal, I spake as a carnal man, I understood as a carnal man, I lived and acted as a carnal man; but when I became spiritual, I put away carnal things." Is it not meet, right, and our bounden duty so to do? How else do we bear our testimony to the glory of Jesus, and the honour of his religion? For are our bodies the temples of the Holy Ghost? Are we bought with the price of the precious blood of Jesus? Then surely we have no right to go where we please, nor to do what we

will.

will. We are not our own. We are the Lord's property. We are bound by the strongest ties of FAITH, LOVE, and HOPE, to glorify God in our bodies, and in our spirits, which are God's. O holy Spirit, who hast taught us this in thy word, do thou influence us to this by thy power. Again,

Hath our Lord given himself to redeem us from all iniquity, that he might purify us unto himself, as a peculiar people, zealous of GOOD WORKS? How can it appear we are of this happy number? Merely because we have peculiar notions in our heads from the rest of the world? No truly. For, unless we have PECULIAR affections in our hearts, which the men of the world are strangers to; and are PECULIARLY distinguished in our lives and conversations from them; truly we shall have reason to suspect, whether we are of God, or of the world. For if there is nothing PECULIAR in our outward walk, in sacrificing our lusts and dying to sin from love to Christ, verily, it is a sad evidence, that there is no PECULIAR love to Christ in our hearts. It is the essential character of those who are justified by faith, they walk not after the flesh, but after the spirit. Suppose our dear Lord was to call to us from heaven, and assure us, that we should live many years upon earth; what Christian would say, I thank thee Lord, I love to live at a distance from thee: I prefer the gratifications of my corrupt sense, to communion with thee in my heart; and now I shall have a long season to walk after the flesh, and to indulge myself

self in the delights of sense? It matters not whether any would say this with their lips, if the conduct of their lives loudly proclaims it. But our blessed Lord doth really speak to us, though not with an audible voice, yet in the very last words that ever we shall hear from him, till we see his blessed face in glory, and hear him pronounce, Come ye blessed — and go ye cursed. Hear the beloved Son of God. Behold he speaketh to me who writeth, and to thee who readest, “SURELY
 “I COME QUICKLY,” Rev. xxii. 20. Come! To what end? Most awful! “The Lord Jesus
 “shall be revealed from heaven in flaming fire;
 “taking vengeance on them who OBEY NOT HIS
 “GOSPEL.”—But O most joyful view! “He shall
 also come to be glorified IN his saints, and to be
 admired IN all them who believe,” 2Theff. i. 8, 10.
 O with what resplendent lustre, will the glory of
 Jesus then shine forth, IN his redemption of that
 great multitude, which no man can number! How
 will he then be most gloriously admired IN his
 everlasting love to them; IN his everlasting salva-
 tion of them — and IN all his glory, which shall
 be displayed IN them. O may we now realize the
 view of this by faith, admire Jesus with our hearts,
 honour him in our lives, be looking for his appear-
 ing, and longing after his coming! Even so, come
 Lord Jesus. Amen. 6 JY 53

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